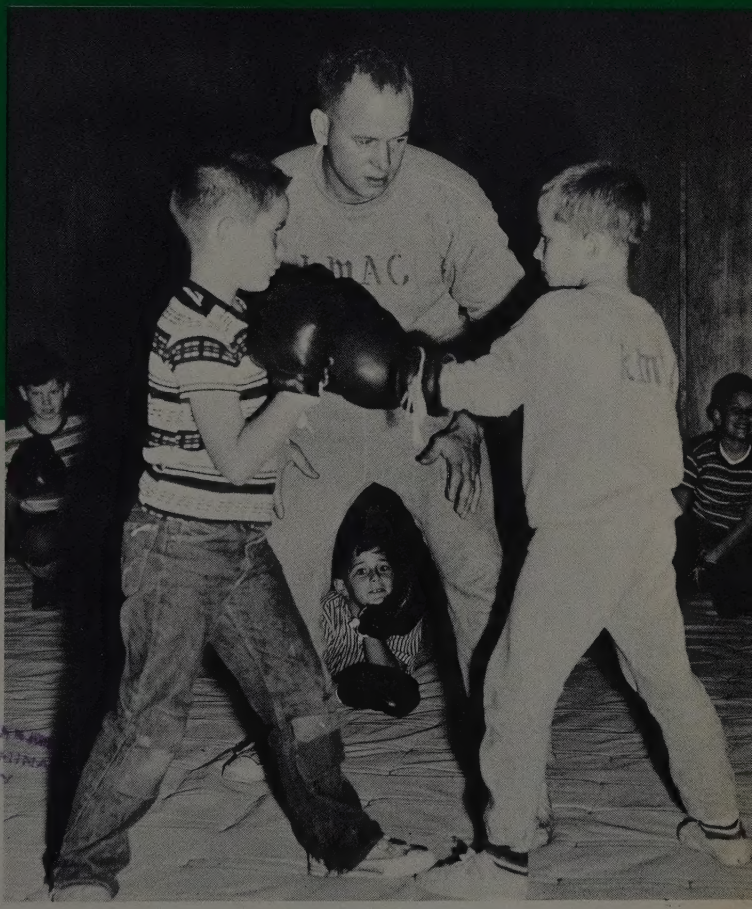
SCANNED 341 of 344

the LUTHERAN



YOUTH ACTIVITIES

California congregation sponsors sports program

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Vol. 41, No. 22 MARCH 4, 1959

Time to Play

THE SNOW swirling against the windows reminded me of the extra pair of mittens I had started for Johanna several weeks ago. Then came the "January thaw" with spring-like weather causing me to put them aside.

Now I settled myself in the living room and reached for the needles and yarn. Nearby, the girls were engrossed in a game of make-believe with their dolls. They had assumed grown-up names and were quite busy getting their "babies" dressed, fed, and put to bed in their little Dutch cradles.

FINALLY three-year-old Gretchen came over to my chair. "Here, Mommy," she said, putting another doll on the end table near me, "this is your baby."

Before I could say anything, Johanna re sponded with her special older-sister ton of authority. "Mommies don't play games They only work!"

I HAD BEEN about to continue my knittin but here was a challenge. When my girl are older and have homes of their own what will they remember about their child hood? Only the fact that their physica needs were cared for, and that the hous was cleaned regularly? Was I, like Martha "distracted with much serving"?

I picked up the doll. The knitting coul wait until late tonight. "Well, how abou giving me some food for my baby?" I said

—ERNESTINE DAUM

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK in The LUTHERAN

MR. CHU WORKS FOR GOD - - - - - - By Lucille Hein 11
A South American layman teaches stewardship and evangelism

NO NECKTIE IN CHURCH - - - - - - By Claude E. Schick 15
Is there a place to worship for the man in a blue denim shirt?

ILLEGAL ON SUNDAY - - - - - - By Robert E. Huldschiner 17
Old laws against Sunday business are being tested in many states

EWS

Church in the News - - - - - - - - - - - - - - - - 4

Washington: Economic Problems - - - By Robert E. Van Deusen 10

News in the Churches:

Georgia-Alabama - Paul J. Renz 34
New York City - Paul E. Valentiner 40
Nova Scotia - Douglas A. Conrad 46
Ohio - - E. Rudolph Walborn 38
Pa.: Pittsburgh - Luther E. Fackler 43
Rocky Mountain - Oliver F. Weaver 31
South Carolina - Wynne C. Boliek 34
Wisconsin - - Charles A. Puls 37

Evangelists in Boxing Gloves - - - - - - - - - - - 32

United Lutherans Rank High in Boy Scouts of America - - - - - 36

EATURES

Five Make a Family: Sorting - - - - - - - - - - - - 21

Worship Notebook - - - - - - - By Edgar S. Brown, Jr. 23

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 25

Guide to Bible Study: The Letter to the Hebrews - By Robert A. Bartels 26

Books - 29

In Conclusion - - - - - - - - - - - - - - - - - 50

COVER PICTURE. Pastor Kenneth Olson aids "King's Men" program at Resurrection Church, Canoga Park. Story on page 32.

THE CHURCH IN THE NEWS

Churches fight bet plan

Protestant churches in New York State, badly defeated two years ago in a state bingo referendum, had their backs to the wall this month in a last-ditch battle against a plan for off-the-track betting on horse races. Advocated by Mayor Robert F. Wagner as a means for producing revenue for New York City, the proposal would set up a system of municipal betting offices in the city's five boroughs. The government's cut in the betting pools would give the city and state each $100 million yearly, sponsors claimed.

New York State Council of Churches condemned the measure as a "shameful and abject abdication" to gambling interests. New York City's Protestant Council added that it was a "perilous, immoral and wholly opportunistic scheme." Majority report of the Mayor's Citizens Committee on Off-Track Betting supported the plan, claiming that it would put bookmakers out of business and clean up New York's betting rackets. Police scandals involving tie-ins with bookmakers have resulted in a recent series of arrests, demotions and transfers.

Most powerful roadblock in the way of early adoption of the scheme by the state legislature came from the three minority members of the Mayor's seven-man committee. A spokesman for the trio said adoption of off-track betting in New York City would lead speedily to similar measures in other sections, creating grave moral and social dangers.

Bingo gains

With bingo already legalized by many of the larger states, six more state legislatures this month were faced by legislation which would permit the game. Lawmakers in Pennsylvania, Illinois, Ohio, Wisconsin, New Hampshire and Colorado were being asked to approve steps that would legalize bingo games, mostly for "religious, charitable or educational" purposes.

In Nebraska, where voters last November adopted a constitutional amendment authorizing bingo, Protestant groups supported a bill to provide strict controls for the game.

Bingo backfired in Indianapolis when Roman Catholic Archbishop Paul C. Shulte was sued for $37,000 by a Marion County woman. Mrs. Mina Stahl charged that she was knocked unconscious and suffered other injuries when a metal folding chair she was sitting on collapsed during a bingo game at Holy Rosary Church.

Greek Orthodox leader named

Turkish-born Metropolitan James of Melita (Malta) has been chosen by the Holy Synod of the Ecumenical Patriarchate at Istanbul as Greek Orthodox Archbishop for North and South America. The Istanbul patriarchate is accepted as spiritual center for all autonomous Orthodox churches of eastern Europe and the Middle East.

The new archbishop, 48, was educated in Turkey and spent the early years

AMERICAN CHURCHMAN GREETS NEW GREEK ORTHODOX ARCHBISHOP
. Henry Knox Sherrill, former presiding bishop of the Episcopal Church, talks with chbishop James during recent meeting of WCC's executive committee at Geneva

ministry there. He came to the United tes in 1939, serving in various church sts until he was in 1954 elected bishop Malta. Since 1955 he has been the umenical Patriarchate's liaison rep- entative to the World Council of urches, with offices at Geneva.

Archbishop James will return to the S. next month as successor to Arch- hop Michael, who died last year. He l be spiritual head for more than one lion Greek Orthodox members with) churches. Predecessor to Michael s the present Ecumenical Patriarch henagoras.

fuso wants Vatican tie

Most clamorous spokesman for Ro- n Catholic causes in the U.S. Congress s Rep. Victor L. Anfuso, Brooklyn . Y.) Democrat. Two years ago he introduced a resolution asking im- diate establishment of diplomatic re- ons between the U.S. and the Vatican. never got out of committee.

Undaunted, Mr. Anfuso introduced a similar resolution last month. It would express the sense of Congress that the U.S. should be "currently and fully informed on the policies of the Vatican." The Brooklyn lawmaker said the diplomatic tie would aid in the fight against communism and would be fitting now "in view of Pope John's elevation to the papal throne and his strong appeal for unity in the ranks of Christendom." The resolution was referred to the House Foreign Affairs Committee. The Senate Foreign Relations Committee received a petition from the New York-New Jersey regional council of Catholic College Students asking that permanent diplomatic relations be established with the Vatican.

Immediate opposition to the proposals was expressed by Protestant spokesmen in Washington.

Kennedy opposes envoy

Concern about the election of a Roman Catholic as President of the U.S.

had deepened in recent months because of the possible choice of Sen. John F. Kennedy of Massachusetts as the Democratic candidate in 1960. Church leaders asked that any Roman Catholic candidate be asked to state his views on church-state relations. Special concern was voiced about government aid to parochial schools.

Responding to questions in *Look* magazine last month, Sen. Kennedy strongly affirmed his belief in "strict separation of church and state." The 42-year-old legislator, who vaulted into prominence by heading the Senate inquiry into labor rackets, said he was "flatly opposed" to sending a U.S. ambassador to the Vatican. "Whatever advantages it might have in Rome—and I am not convinced of these—they would be more than offset by the divisive effect at home," the prominent Roman Catholic said.

"Whatever one's religion may be, for the officeholder nothing takes precedence over his oath to uphold the Constitution and all its parts—including the First Amendment," Sen. Kennedy stated. He pointed out that he spoke "as a senator" since he has not announced candidacy for the nomination in 1960. Fletcher Knebel, who wrote the *Look* article, identified him as the party's "favorite," however.

Calls separation "wise"

Sen. Kennedy described the First Amendment, which guarantees freedom of religion, as "an infinitely wise one." He added, "There can be no question of federal funds being used for support of parochial or private schools. It's unconstitutional under the First Amendment as interpreted by the Supreme Court. I'm opposed to the federal government's extending support to sustain any church or its schools."

Fringe benefits such as buses, lunche and other services to children were "pr marily social and economic and not r ligious" issues, he said. Such matte must each "be judged on its own meri within the law as interpreted by th courts."

The senator told *Look's* interviewe that he had attended non-Catholic schoo and had opposed "a number of position taken by Catholic organizations ar members of the hierarchy.

The magazine article mentione Methodist Bishop G. Bromley Oxna and Dr. Franklin Clark Fry, United L theran president, as churchmen who he that religion should not bar any inc vidual from consideration for publ office.

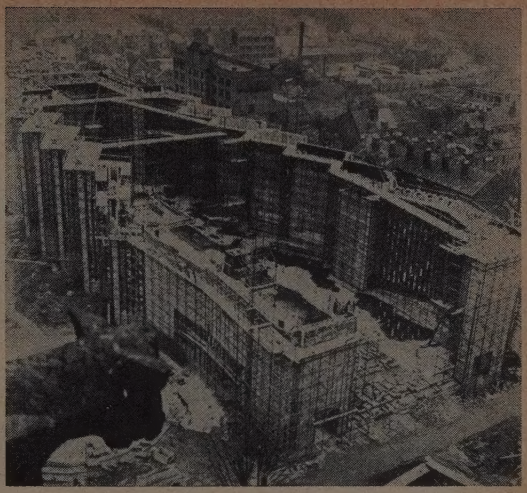
Vatican granted 119 annulments

Roman Catholic theology does n permit divorce, but recognizes under ce tain circumstances that a marriage nev existed. Annulments of marriage a granted after decisions in church cour Causes can be withholding of inform tion before marriage, previous marria by one of the parties, or marriage und civil auspices.

During 1958 the Roman Rota, highe Roman Catholic Church court, grant 119 annulments and refused 113, accor ing to a Vatican announcement. A though set up to handle all types of ecc siastical law cases, marriage appeals co stitute almost all the work of the cou Such cases are first heard in a dioces court. The decision is appealed to a sir lar court in another diocese. If the t decisions are identical, the case is settle If not, the case is referred to Rome fo third trial. No announcement was ma of the number of cases settled in t lower courts.

Two American priests are on the I

OVENTRY Cathedral, victim of erman bombs in 1940 raids on ngland, is being rebuilt. Walls sing adjacent to ruins of old urch (left) will enclose modern 3.5 million structure. Contribu- ons have come from many lands, cluding Germany and Russia.



ember "supreme court." Besides the an- ilments, it handed down six other deci- ons, involving separation and dowries. dismissed 68 cases.

ome mission accord seen

Lutheran churches of different synods on't be established in competing loca- ons if talks currently under way can made effective at the "grass roots." epresentatives of National Lutheran ouncil churches and of the Lutheran hurch—Missouri Synod have held thir- en regional meetings in recent months plan future home mission co-opera- n in the U.S. and Canada, according announcements made this week. These udy meetings have proved "very much orth while," according to Dr. Conrad oyer, NLC Division of American Mis- ons executive.

The council's churches have for some ars planned home mission development rough regional groups which assigned ecific fields to member churches. In- rmal co-operation was secured from me district mission boards of the Mis- souri Synod. In 1957 the Missouri Synod's General Home Mission Conference approved a policy of conferring with the NLC regional committees "so that our church plants may be placed as strategically as possible."

Dr. William Hillmer, Missouri home missions executive, pointed out that "new churches should be planted where they are demonstrably needed . . . It is not good stewardship to plant two Lutheran churches where only one is needed . . . Competitive overlapping is bad public relations."

Behnken has reservations

The policy was adopted by the Missouri Synod in May, 1957, but Dr. John W. Behnken, synod president, added the reservation that "since the Missouri Synod is not in church fellowship with churches of the NLC, district mission boards still have the responsibility of serving our own people." He implied that this might mean starting new congregations even where an NLC congregation already served the community.

In order to overcome this the regional meetings were planned, Dr. Hillmer said. Missouri Synod participants recognized the need for consultation in order to eliminate wasteful duplication, he added. "The need most keenly felt . . . is to make consultation and agreement work at the grass roots."

Report on Latvia

When Russian troops occupied the little Baltic republic of Latvia in 1940 nearly two-thirds of the land's two million people were reported to be members of the Lutheran Church. They had 311 congregations, were served by 280 pastors. Hitler's troops held the land for a few years, but Russian occupation was firmly re-established in 1945.

First American clergyman to visit the land in 19 years was Dr. Reuben Youngdahl, pastor of Mount Olivet (Augustana) Lutheran Church in Minneapolis, who touched there on a recent seven-week trip to Europe and Africa.

Only 20 Lutheran churches are still open in Latvia, Dr. Youngdahl reported. He visited five of the churches and met with Archbishop Gustav Turs, head of the Latvian Lutheran Church. The archbishop told him there were still 700,000 Lutherans in Latvia, Dr. Youngdahl reported. He said many churches damaged during the war have not yet been repaired, but that several new churches have been opened.

Hong Kong hospital advances

Atop a hill formerly held sacred to a Chinese god a 50-bed Lutheran hospital was nearing completion in the New Territories area of Hong Kong this month. Villagers had been asked to swallow their forebodings to permit erection of the building on a government-donated site.

Financed by a $400,000 gift from the Hong Kong Jockey Club, the buildin will be in use in June. It will be admin istered by the Lutheran World Federa tion's Department of World Service. Ful clinical, surgical, maternity and denta service will be provided through th project. Operating rooms, X-ray equip ment, clinical laboratories, and out patient service will also be included.

The Rev. K. L. Stumpf, LWF senio representative in Hong Kong, preside at cornerstone ceremonies last month reporting that in the past four years LWI medical services in the colony have aide more than 10,000 patients. Many of thos served by the LWF program are refugee who have fled from Red China to th British Crown Colony near Canton.

ST. PETER IN OLD PAINTING

Seventh-century icon was among Byza tine art treasures discovered by recei Princeton and Michigan universities e pedition in 1,400-year-old monastery St. Catherine on Mt. Sinai in Egyp

Education projects planned

Twenty-one projects to help improve Christian education in 38 Protestant denominations were approved by the Division of Christian Education of the National Council of Churches at its meeting in Omaha last month. Among them are production of films and compilation of book lists to provide help in pre-marital counseling and family guidance.

Conference and consultations will deal with church programs, religious drama and an evaluation of Christian education procedures. Guidebooks will be prepared on camping, weekday religious schools, leadership training and co-operation with youth agencies.

Sunday schools criticized

Christian education has made remarkable gains but is still sharply critical of its methods, speeches indicated. Effects of Christian teaching are most strikingly seen in the political and cultural independence in mission lands, the meeting was told. Bishop Reuben Mueller of the United Brethren Church noted that while western influence declines in such areas, Christian strength continues to gain. "Christians in the younger churches are now translating Christianity into terms of their own cultures, producing their own church school materials," he reported.

College students "have not been impressed" with the witness that Christian churches give on the campus, Dr. William Kirkland of McCormick Seminary, Chicago, declared. He blamed the "conventional" approach of the churches.

Sharpest attack came from Dr. Marcus Barth of the theological faculty of the University of Chicago, who bitterly assailed Sunday school material for "chopping up" the Bible into "domesticated soup, used only for moralizing purposes." Dr. Barth is the son of Swiss theologian Karl Barth, who recently aroused a storm of protest by calling the "American way of life" a greater danger to Christianity than communism.

Children in Sunday school are told that "mama loves me, papa loves me, God loves me," Dr. Barth explained to the astonished educators. "This develops self-centered young egotists. Come age 12 or 14, they discover other people in the world and all hell breaks loose." He asked that Sunday schools re-evaluate their programs because "even eight-year-olds can know that all the world is not rosy."

India to cut birth rate

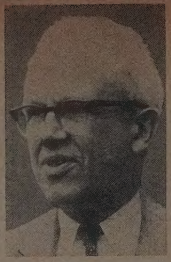
India's population has reached 406 million and is increasing at the alarming rate of seven million annually, Prime Minister Jawaharlal Nehru told the 6th International Conference on Planned Parenthood at New Delhi this month. He said that the government had adopted family planning as an official policy, but that results had not been encouraging.

Health Minister D. P. Karmarkar reported at the same time that the ruling Congress Party had unanimously approved a program of surgical sterilization to curb the rise in population. He said facilities would be made available in all government hospitals for the sterilization of males.

Similar problems were reported in Communist China, where population was said to have reached a staggering 660 million. Abortion and sterilization had been legalized in 1957, but the program had met with only moderate success.

Roman Catholics in India protested against the holding of the birth control conference, which brought together nearly 200 delegates from 28 countries, including the United States.

WASHINGTON



By ROBERT VAN DEUSEN

ECONOMIC PROBLEMS

As the recession leveled off, another economic worry took its place: the danger of inflation. The specter of rising prices and of spiraling wages and production costs cause concern to politicians as well as economists. The public has a way of blaming whoever is in power—in the executive branch and in Congress—when pocketbooks feel the pinch.

In President Eisenhower's State of the Union message and his economic report to Congress, he ran up the storm warnings on inflation. He insisted on the absolute necessity of a balanced national budget, even at the cost of whittling down favorite programs. Democrats countered with the theory that the economy would be helped more by constructive spending programs, which would increase the public's buying power and thus augment the government's tax income.

The situation was confused by the fact that unemployment remained high, in spite of recovery from the recession. The number of unemployed rose in January to 4,724,000, the highest January figure since World War II. In Detroit, one out of eight workers was jobless, although the auto factories were humming.

Economists disagreed as to the relationship between the problems of inflation and unemployment. Some believed that inflation was the greater danger of the two, and that it must be checked at all costs, even if some continued unemployment should result. Others insisted that men out of work constitute the most serious problem, and that a growing economy and full employment must be achieved, even at the risk of inflation.

Still others felt that it is not necessary to choose between inflation and unemployment. They said that both were symptoms of a deeper maladjustment which must be studied.

Congressional inquiry

A full-scale study of the complex problem is being made by the Joint Congressional Economic Committee, headed by Senator Paul Douglas, a former economics professor. The inquiry started with a suggestion last December by Senator Lyndon Johnson that Congress should look into the causes and cures of inflation. Since then, problems of employment and economic growth have been added to the scope of the study.

Senator Douglas, in launching the inquiry, said that people want the American economy to realize three objectives: 1) to provide substantially full employment; 2) to achieve an adequate rate of economic growth; and 3) to maintain price stability and thus prevent inflation.

He disagreed with the basic assumption that these three aims are incompatible. He said the study would examine carefully the possibility of reconciling these objectives, and achieving all three. It will include such subjects as the causes of inflation and depression; the effect of tight and easy credit; the relation of wages and prices; monopolistic practices in both industry and labor; the effect of government expenditure, taxation, and budgetary surpluses or deficits; and the influence of international trade on prices, production, and employment.

Mr. Chu Works for God

a little country on South America's ast coast, a Lutheran layman learned bout being a manager for the Lord. He busy teaching others about this now

By LUCILLE HEIN

LUTHERANS in British Guiana can't ait for the pastor to get things done. e may be busy 50 miles off in another rish.

"Laymen must accept responsibility in ir church. It's up to them to keep the hurch going—and growing," said Cyril Chu.

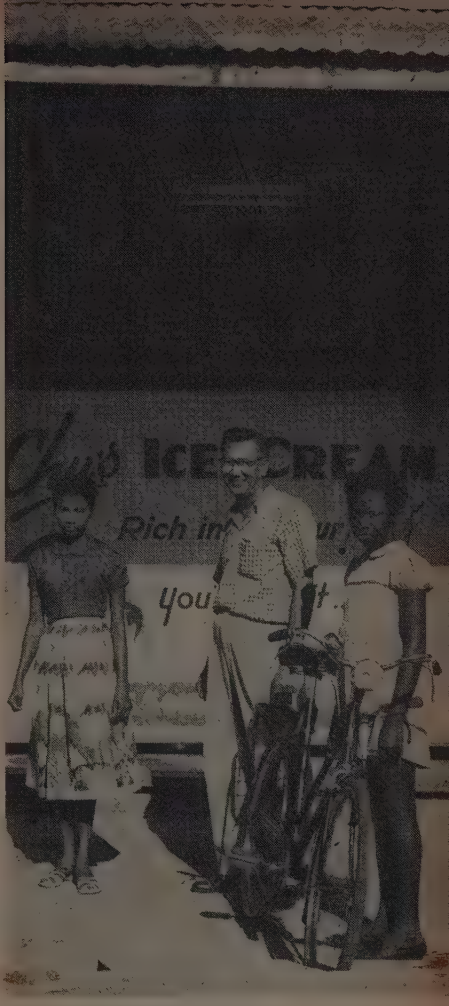
Mr. Chu explained: "We have only o Guianese pastors, six missionaries d their wives, and three single women issionaries. Three or four of these are furlough each year.

"So there is only a handful to care for e 44 congregations. Ten young Guiese men are now preparing for the minry but it will be some time before they e available.

"We must depend heavily on our ained catechists, and emphasize lay angelism as strongly as possible."

MR. CHU is probably the best known yman in the Lutheran Church in British uiana. He is the first layman to be airman of the church's evangelism committee. He is also associate secretary for stewardship, and the only member of the Lutheran Laymen's Movement in South America.

He has been a member of the church's executive committee for 11 years, and is secretary of the administrative commit-

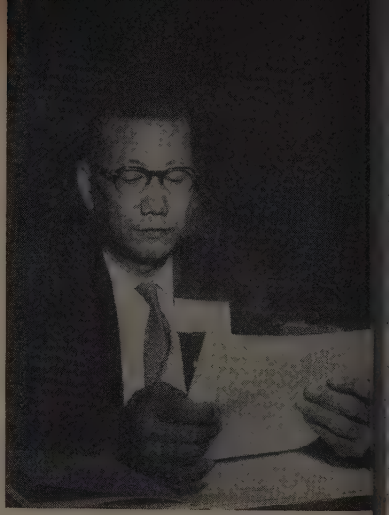


CYRIL S. CHU
Runs restaurant-delicatessen store

tee appointed by the Board of Foreign Missions. He serves on the board of governors of Skeldon Lutheran High School and on the board of the Lutheran Printing Press.

I talked with him about his church work when he was visiting the United States recently. His oldest son, Clinton, 23, graduated in 1957 from Wittenberg College and is now in Hamma Divinity School. Aubrey, 22, is a senior at Carthage College. A third son, Hector, 20, helps in the family business at home in New Amsterdam.

"Our business is a combination delicatessen store and restaurant," he told me. It's a hard job—6 A.M. to 10 or 11 P.M. every day. The reason I can do so much for the church is that my wife can manage our business as well as I can. She has given me the freedom to serve the church. She knows that I am about God's work."



EVANGELISM CHAIRMAN
"At least I could call meetings"

AS EVANGELISM chairman, Mr. Chu visits congregations in all ten parishes of the church, and probably most of the 10,000 church members know him.

"I speak on evangelism and stewardship, and encourage establishment of year-round evangelism committees in each congregation. The Lutheran Evangelism Mission in early 1957, sponsored by the Board of Foreign Missions and the Board of Social Missions, was a great stimulus (*see* THE LUTHERAN, *June 26, 1957, "The Gospel Is for Everybody"*).

"The LEM opened avenues of service to lay people, gave them courage. I remember one woman who said, 'I can't do visiting. I've never spoken to people.' But after she heard the missioners speak, and talked with others as inexperienced as herself, she found courage and began making daily visits.

"I know how she felt. I'm not a trained evangelist myself. The way I got started was at a meeting where the evangelism committee was supposed to report. No one could give the report because there had been no committee meetings.

"Suddenly this seemed to be the place where I could serve. I might not be an evangelist, I thought, but at least I could call meetings."

STEWARDSHIP is even harder to teach, Mr. Chu said. Many people who have always been Christians don't know what it means, he pointed out, and new Christians have even more difficulty in understanding.

He walked to the desk in the office where we sat, and picked up a carved animal paperweight.

"This is how I might talk about stewardship. I take an object with me, something unfamiliar to them, perhaps like this paperweight. I ask: Do you know what this is? Do you know what it is used for?

"They guess. But no one knows. So I y: Just so, you do not know what stew- dship is. Let's find a meaning for stew- dship. I tell them that stewardship is e responsibility of an overseer or man- er for property. We talk about man- ers that they know—the manager of e sugar plantation where they work. e is a steward and is responsible to the vners. Just so the pastor is a steward, sponsible to the church and to God.

"Then I tell them: See, everyone is re- onsible to someone higher. Everyone is manager—a steward. And aren't you anagers? What do you manage? You anage all the gifts God has given you— ne, talent, treasure. You are only stew- ds of these gifts and God expects you account to him for them. That's what ewardship is—accounting to God."

THAT'S JUST the beginning, Mr. Chu id. Then he has to show them how to count. He uses himself as an example. e tells how he and his wife pick out e clean, crisp bills from the cash drawer d put them in a special compartment r the church.

"Many people new to Christian stew- dship don't know how much they can ve," he said. "They think if you con- bute to some big cause, like LLM, you ve to cut down on other giving. I find can give to LLM and not cut a penny my local church giving.

"We must teach people that this is iat stewardship is. We are bottomless ts of time, treasure and talent that God s given us. The more we give back, e more we have."

THE CHUS are members of Ebenezer urch in New Amsterdam, founded by tch Lutherans in 1743. Ebenezer has baptized membership of about 700, th 300 communing, and a Sunday hool of about 350.

"Don't imagine all our British Guiana churches are like this," Mr. Chu cautioned. "Ebenezer and other older churches are attractive, substantial. In isolated areas and new fields they aren't like any church you ever saw.

"A church may be a roofed, open-sided room on stilts. It may be the space under the stilt home of a friend—not necessarily a Christian—which we share with pigs and chickens. Members of the congregation clean it up before service, arrange the backless benches, perhaps spray it with the Flit gun. Water and dirt may trickle from above on the worshipers.

"Once while a pastor preached, a hen flew out of the lectern, cackling to announce an egg. You don't believe me? Ask Dr. Erb. He was there (Dr. Earl S. Erb, executive secretary of the BFM).

"We are used to any kind of church. God speaks to man in any place. But we have a progressive building program, and better and sturdier churches are being erected by congregations as they are able, with the aid of the Board of Foreign Missions."

MR. CHU is convinced that the church has immense opportunities in British Guiana, not only in bringing the word of God but in education and social welfare.

"We are a land of many peoples," he said. "East Indian, Chinese, Portuguese, African, European and aboriginal Indian —almost half a million of us. And we are of many religions—Hindu, Moslem and others. More than one-third are non-Christians.

"But Christian services and facilities are not exclusively for Christians. That is the value of the truly Christian church —it tries to serve all who are in need.

"For example, anyone can attend our schools. We have fifteen elementary

schools, eight of them in the Berbice River 'jungle' parish. At Skeldon High School the greatest number of students are Hindu and Moslem. They sit politely through the religious instruction and sing the Christian hymns. Perhaps we touch them or reach their parents through them."

"THE COUNTRY is small. We travel by cart, river canoe, or bicycle. There is one 70-mile railroad between New Amsterdam and Georgetown, the capital. There are roads along the coast, but rivers are the only roads in the interior.

"The church is the social center. In some isolated areas it is everything—school, social hall, a place to meet friends and get advice, a place to meet God."

TALKING ABOUT the role of the church brought Mr. Chu back to stewardship. He always returns to that.

"The aim of the church in British Guiana, as in all the younger Lutheran

"MAKE CHRIST KNOWN TO EVERY MAN"
Evangelism poster in Berbice parish

MR. CHU WELCOMES MISSIONARY
Pastor Cox joined BG staff last year

churches, is self-support. But while w try mightily to build up the home church we do not forget the others.

"We always try to share, through ou benevolence funds, with mission churche elsewhere in the world. As Guianes churches become less dependent o ULCA help, they will contribute mor to those that need more help."

Mr. Chu misses no opportunities fo evangelism. His restaurant-delicatesse provides a fertile field.

"We don't think store-keeping is in compatible with evangelism. We pass ou Bible tracts, invite people to services, te children about Sunday school.

"I am often a go-between for parent who want their child baptized. I've bee a sponsor many times. And I take th responsibility seriously. Being a god father is another way of stewardship.

"So I ask sponsors: Have you reall carried out your stewardship to the chil as he grew older? I ask: How would yo like it if a man guaranteed security fo you for a loan and then went back o his word? You gave your guarantee tha the child you sponsored would be in structed in the Christian faith? Have yo kept your word?

"That is the question every layma should ask himself. Have I kept m word? Am I a good steward?"

No Necktie in Church

Has the tie-and-white-shirt badge of respectability become the chief distinguishing mark of a Christian?

By CLAUDE E. SCHICK

I NOTICED the man while I was preach-
g the sermon. He looked different from
e other members of the congregation.
His suit fitted badly around the neck,
d even from a distance you could tell
at it was worn. The shirt was of blue
nim and he wore no necktie. He sat
the pew as if he didn't want to touch
ything around him, stiffly and guarded.
I looked at him again during the open-
g verse of the recessional. The man
ld the service book clutched in one
nd, his eyes glued to the page. But he
asn't singing. He looked uncomfort-
ble.

AT THE DOOR, a few minutes later, an
her whispered into my ear: "I think
e've got a panhandler today. Watch
t." I knew whom he meant.

Frankly, when the man approached
e, I wondered whether I shouldn't pull
t my wallet and press a bill into his
nd.

But it would have been awkward and
ere was no time, with all the people
aiting in line behind him.

He now stood before me, still looking
nse. His appearance was in sharp con-
ast with the rest of the crowd. The face showed evidence of a poor shave. And when he extended his hands, his real estate holdings were in plain view under his finger nails.

I tried to greet him with some evidence of warmth.

"Do you live in the neighborhood?"

"Yes, for a couple of weeks," he said. "I'm a construction worker on the new bridge."

He hesitated. "I used to belong to . . ." He mentioned the name of a Lutheran congregation that had disbanded in a poor section of the city.

I smiled at him, feeling not much less uncomfortable than he did: "Glad to welcome you," I said.

"Yeah?" he said. And left.

He was swept out of the doorway before I could look up again.

I knew he was glad to get out. And I didn't think he would come back.

ON MY WAY HOME I couldn't get him out of my mind. He was a construction worker and made probably as much money as I or almost everybody else in

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Dr. Schick is secretary of the Ministerium of Pennsylvania

that congregation did. But he didn't belong.

In this cultural and social upbringing, he represented a part of any large city's population—the part that lives near the factories and warehouses, on the edge of center city, the areas from which most traditional Protestant churches are retreating.

I would never know where he would show up in church next—if he would at all. But chances were it wouldn't be in one of our churches but perhaps in the meeting room of a revival sect where neckties were not essential for a church-going man.

The more I thought about the man the more I wondered whether "the common people" hear our message gladly. And who are the "common people" anyhow? Are they outside our range, beyond our wavelength?

If the presence of an ill-shaven, tieless man could upset me, is it true that our witness was reserved for the "middle class"? Are they the ones to whom our formal sermons are addressed? Could our beautiful chorales and proper liturgy become a wall fitting us neatly into one little segment of America's life but separating us from others?

WE TAKE PRIDE in calling our church "evangelical." Is it time to ask whether programs and projects, needed as they may be to express our Christian faith and life, have overshadowed the gospel itself?

But if this is true, then some conclusions are in order. Perhaps time has come to open store-front churches in certain sections of our cities.

The store-front churches I was thinking of as I walked down the empty streets were not the temporary mission locations that promised bigger and larger units and finally an imposing sanctuary at the en of the rainbow.

What we would need would be store front churches that would never be any thing else except simple preaching sta tions. There would be no three-manua organ, comfortable pews or a protectiv pulpit elevated above the crowd. An there might never be a ULCW or ULCM or a Luther League.

It might not be a neighborhood recrea tion center or an outlet for inner missio programs. A congregation might neve be organized to gladden the hearts c home missions executives or swell th figures of synod statistics.

PERHAPS THERE wouldn't be a choi And the form of the service would sad den the hearts of liturgical experts. Th sermons might violate the rules of hom letics.

But we might reach the man witho a tie. The Scriptures and Luther's Cate chism could be the tools. There woul be no attempt to solve social problem in the last pious paragraph of the sermo But there could be a pastoral approac to help individuals face their problems.

Perhaps, I went on thinking, the ma in the blue denim shirt might become regular at such a service. He would fee it was meant for him. And he would te others and . . .

A police whistle broke sharply into m dream. "Watch those lights, Father," prophetic voice said behind me, "cr some body will be saying Mass for you."

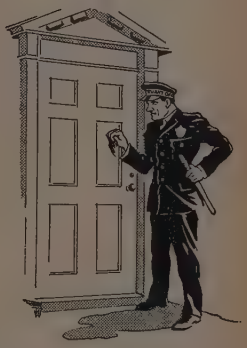
I smiled apologetically. "I'll watch th lights," I promised.

I've been around for some time an I know you've got to watch the ligh and look out for the stop signs—on th street and in your dreams. But, some times, people and dreams reach thei destinations.

ILLEGAL ON SUNDAY

Blue laws which in the old days prohibited Sunday business are being tested severely

By ROBERT E. HULDSCHINER



PEOPLE IN eastern Pennsylvania's Le-gh Valley now know a lot about Sun-y closing laws. They owe it all to "Two uys from Harrison."

"Two Guys from Harrison" is a New rsey-based chain of discount houses hich opened a branch store on a major ghway three miles north of Allentown, nnsylvania, in the fall of 1957. Rely-g mainly on weekend trade from pass-g motorists, the store advertised gigan-Sunday sales.

It was not the only bargain center en on Sundays between Bethlehem and llentown. But it was the most aggres-ve. Traffic jams on the highway leading the store told a success story that dis-essed local merchants—and not only cause of clogged highways and a shat-red Sunday rest.

ALLENTOWN and Bethlehem chambers commerce passed resolutions opposing nnecessary" Sunday selling. Ministerial oups in both cities gave cautious en-rsement.

Local trade unions picketed the store iming that employees had been forced join out-of-state unions. Children arched in the picket line carrying signs ading, "I want my daddy to go to urch with me on Sundays."

This commotion produced headlines in local papers but not much in the way of public reaction. But when Hess Brothers, the area's largest department store, announced dramatically in full-page ads four weeks before Christmas that *it* would stay open Sundays in an effort to force authorities to act against Sabbath violators, things began to happen.

The next morning, citizen groups supported by the Allentown council of churches staged a "march on city hall" asking for action. Two days later, the district attorneys of the two counties concerned ordered law enforcement officers to proceed against violators.

Allentown department stores proclaimed victory and stayed closed. But "Two Guys" did not yield. For fourteen months the battle of the blue laws has been raging in the Lehigh Valley, with the discount house fighting up and down the ladder of county, state, and federal courts.

Decision is still pending. Allentown papers are still featuring "Two Guys"

stories on their front pages telling their readers about the problems of enforcing a 165-year-old law in 1959.

TWENTY MILES west of the area where the battle is still raging, a small department store is leading a quiet but prosperous existence. It is located in the heart of Pennsylvania Dutch country where highways are lined with signs reading "Prepare to meet thy God."

The store is operated by a local merchant, and some of the girls behind the counter wear their white Mennonite lace bonnets. Local farmers fill the two-story establishment on Sundays until late in the evening.

You can buy most anything you want; a pair of shoes, a dress, or a pound of nails. And you can stop at the luncheon counter on the way out and have a coke and a hot dog.

Nobody has suggested that there is anything wrong in having the store open on Sundays. If anybody did, he would be told politely that this is none of his business.

It's a local store for local people (although taking in a substantial summer business from county residents picknicking at the nearby park) and if there is a state law making Sunday selling illegal—well, they've never heard of it.

THE CRAZY-QUILT pattern of enforcement of Sunday laws in isolated areas prevails all through Pennsylvania. A survey made by THE LUTHERAN among correspondents throughout the state last year showed that while residents of Allentown and Bethlehem were in an uproar over the "Two Guys" controversy, there was no Sunday selling issue in the Gettysburg area, "general apathy" in Johnstown, and indifference in Wilkes-Barre.

There was "no major issue" in Norristown, even if discount houses and farmers' markets were doing business on Sunday. In Lancaster county, a pattern of strict observance was being broken by bargain stores, but the district attorney made it clear that he would not act. If the old law was to be enforced, it was explained, it had to be enforced wholesale and that would paralyze the life of the county.

Meanwhile there were rumblings in Harrisburg as the state's council of churches, retailers association, and federation of labor asked for an enforceable new law.

PENNSYLVANIA'S dilemma of trying to apply an 18th-century law to mid-20th century conditions is shared by most states that have a Sunday law on the books.

In New Jersey, Saddle River gained journalistic prominence last year when it decided to clamp down on Sunday business. The "peaceful Sundays" of the small community on the edge of New York suburbia had been "shattered by two shopping center developments," Mayor G. Tapley Taylor explained in invoking the state's old law.

The law, the borough attorney explained, had to be enforced in its totality if it was to be enforced at all. The town ordinance therefore banned all paid work on Sunday, technically putting out of business not only all stores but also the police department and the only church, Zion Lutheran.

This defect was corrected, but newspaper and milk deliveries had to be stopped.

Difficulties experienced by Saddle River reflected, on a small scale, the troubles of New Jersey lawmakers writing a new Sunday closing law. Signed last August by the governor, it applies to all but three counties bordering on

lew England Puritans who wrote Amer-a's early Sunday laws couldn't foresee hat life was going to be like in 1959

e Atlantic Ocean which carry much f the state's summer vacation trade.

Because of this exemption, the law's onstitutionality is now being challenged efore the state supreme court.

NEW JERSEY'S neighbor, New York, ad less trouble. THE LUTHERAN'S Al-any correspondent reported: "Sunday osing is not an issue. Business places ose, except neighborhood stores and ling stations. Amusement places are pen. In nearby Schenectady, super-arkets open. Church leaders in Albany esitate to agitate for a change in the atus quo which might provide a stimu-s rather than a deterrent to wider com-ercialism."

The situation in the Binghamton area as described as "quiet," with most aces of business closed. Buffalo de-ribed the issue as "dormant." Restau-nts and food stores were operating, as re places of amusement and taverns er 1 P.M.

Things were different in New York y where a huge Jewish population efers Saturday as a day of rest. Intro-ction of a bill in Albany permitting tain New York City stores to do busi-ss on Sunday if they close another day the week was unsuccessful last year, t a similar bill was reintroduced in nuary.

The bill found the New York state council of churches and the Protestant council of New York State sympathetic, the Roman Catholics opposed.

THINGS ARE QUIET in New England where the old English Sunday laws were first introduced by the Pilgrims. But there are rumblings of impending fight. Auto sales rooms, food stores, and hardware stores were reported as trying to break the Sunday peace.

Protestants, Roman Catholic and Orthodox churches joined to form a Lord's Day committee in defense of the observance of Sunday laws in Massachusetts.

Supporters of stricter Sunday law enforcement in Ohio were encouraged last December by a U.S. Supreme Court ruling rejecting appeals from Ohio business firms convicted of violating the state's Sunday laws.

The firms, one in Hamilton and one in Cincinnati, had previously appealed to the Ohio Supreme Court and lost. Their appeal was based on the First Amendment which provides for church-state separation. They also challenged an exemption Ohio provides for those who "conscientiously observe another day of the week as their sabbath" as setting up a "religious test" under the law and claimed that the exemption for "works of necessity" lacked sufficient definition to be applicable.

THE SUPREME COURT turned a deaf ear to these arguments. Citizens and church groups took notice, and in Columbus two church groups representing some 165 congregations appealed for a boycott of Sunday sales in the city.

In Cleveland, a businessman's group announced organization of a campaign aimed at spurring the 58 mayors of Cuyahoga County into action against Sunday violators. In Lima, the better business bureau, supported by the Allen

County ministerial association, sued three store operators defying the law in municipal court.

In Toledo, chain store supermarkets took the initiative in closing regardless of Sunday competition of out-of-town stores because "we believe that sales gains are less important than the well-being and high morale of our associates and customers."

In Indiana, action against retail car dealers was upheld by the state supreme court, but enforcement against chain-store supermarkets ran into difficulties.

Protestant, Roman Catholic, civic and labor groups in Indianapolis backed a "Respect Sunday" movement that would close all business except those "essential to health, safety and traditional Sunday recreation."

Illinois reported stores generally closed on Sundays.

Michigan had trouble spots. A bill prohibiting Sunday retail sales was killed in a state legislature committee last year, but a growing number of Detroit area food stores saw the writing on the wall and decided to close voluntarily.

Sentiment against Sunday openings of stores was expressed by more than half of the residents of the Detroit area polled by a University of Michigan research team. But a majority felt that the matter should not be made a legal issue but one of conscience. Although the Michigan council of churches had backed efforts to outlaw Sunday store openings, churchmen were pleased with the trend toward voluntary Sunday observance.

Voluntary compliance was advocated in Nebraska where the Omaha real estate board voted to seek pledges from realtor members and other business firms to close Sundays.

Wisconsin, whose blue laws were tossed out in 1933, is "not a wide-open state," The Lutheran correspondent reported. Taverns and liquor stores are open Sunday afternoon but most stores are closed. Highway supermarkets keep open in summer. "I see no upsurge to return the blue laws to Wisconsin," he wrote.

There is general compliance with existing laws in Minnesota. A decision of Minneapolis dairies and the milk drivers' union last year to end Sunday deliveries was hailed by a "pastors' action" group comprised of 100 Protestant churchmen.

Montana and North Dakota report little action on Sunday closing issues. The Billings, Mont., ministerial association conducted a campaign in 1956 to close stores, and there was a fair amount of success among supermarkets, but since the smaller stores didn't go along the larger ones reopened.

"There has never been an attempt to obtain enactment of legislation," The Lutheran correspondent wrote. "Public interest was created as a result of the campaign but most residents seemed apathetic."

Mormon-controlled Utah's legislature passed a bill in February which prohibits "public dancing, serving or dispensing alcoholic beverages other than beer, and the sale of uncooked meat, groceries and clothing" but permitted the operation of restaurants, taverns, garages and places of amusement.

"It's like taking away the Sunday milk from my baby and offering him beer instead," commented one irate opponent.

A second part of this review of the Sunday law situation will be published next week.

FIVE MAKE A FAMILY

SORTING

I STARTED looking through my closets nd bureau drawers for good used cloth- ng for the "drive" the Luther League is utting on next month. I knew it was uch too early, but I just happened to eel like looking.

"Why should I do all my housework n a schedule?" I asked myself, even ough I knew very well the answer was, That's the only way you'll ever get it all one and have any time left over."

I remembered the Ed Murrow show couple of weeks ago when I heard out Parkinson's Law—"Work expands fill all the space available." At the me I thought, "Ah-ha, I shall keep to schedule and not let my work fill all y time! We'll see who's boss!"

STILL, IT'S FUN to do something that n't on your schedule. Makes it more e play, it seems to me. Of course, I ly expected to spend a short time at y sorting. But I found a dress of sie's that needed to be lengthened and e of Karen's that needed to be short- ed. One thing led to another, and re I was, still sorting at eleven o'clock en Doris Detrand stopped by.

"Hi, come in and put your feet up," I ed, noticing how tired she looked. ou look as though you've been going hard. Did you ever realize that the re you do, the more you have to do?" I knew that wasn't really the way to it, but it would do for a starter and her mind off of anything bothersome. at's what *I* thought! Apparently she n't even hear me.

"CONNIE, I just feel terrible. I don't know when I've been so let down by anyone!"

"By who—whom? Not me, I hope!"

"Well, by Regina Kent, I guess. Though by myself, too, I guess!"

"Regina? I haven't seen her for a couple of weeks. Come to think of it, not since Lent started. She did call me on the telephone once or twice, but she wanted me to do things I couldn't fit in without crowding out something more important. What's she been up to?"

"Oh, the whole thing is so mixed up! That's why I called you up the other day. When you didn't call back, I thought I was just exaggerating things and I let it go."

"Doris! I'm sorry! Karen told me at the supper table about your call, but right after our devotions Dan had to go to the meeting of the church council with the synod president and Pastor Ittel. Then Karen was having trouble with her English assignment and your message slipped my mind till this very minute.

I DIDN'T TELL her that trying to help Karen understand part of *Paradise Lost* had cleared my mind of a lot of silly imaginings brought on by seeing the "WANTED" posters at the post office. Milton put *his* imaginings and feelings to good use!

"And I had forgotten about the way the council are trying to find a successor to Pastor Sym! Well, anyhow, I haven't seen much of Regina lately, either. She's met a lot of new people here in town

and every time I asked her to go to something at the church she's had other plans. So the other day I stopped in to see her and see when we could do something together. Pretty naïve, wasn't I?"

"Naïve? I'd just call it friendly."

"But to try to be friends with someone who doesn't want to be friends with you! That's being naïve!"

"Doesn't want to be friends? Surely you must be imagining that. Anyone would be crazy not to want to be friends with you." To my dismay her eyes filled with tears.

"Oh, Connie! You are such a comfort!"

"Nonsense. I'm just being truthful. Surely Regina didn't *say* she didn't want to be friends?"

"Not in so many words. But it isn't hard to tell."

"Of course it isn't—when you're feeling low and ready to think people don't like you." I've done the same thing myself at times. I ought to know. "Now tell me what you both said—not what you thought she meant."

"Well, I suggested two or three things on different days and each time she had a good excuse. Then she said, 'You know, I've met so many *interesting* people lately. When we first came here, I didn't know there were people like that in town.' "

"Hey! Considering that we were among the first people she met, I guess we should both be insulted! But seriously, Regina is much to smooth to say a thing like that if she thought you'd interpret it that way."

"Unless she meant me to interpret it that way and stay away from her!"

There was no denying that could be what she meant. For a minute I was stumped. "But her husband's job? He and Bill have to work together. Surely she's too good an organization wife to insult the wife of one of her husband's business associates?"

"Unless Bill's on the way down instead of up! That's what makes it not only painful but frightening!"

"You poor child! So that's been on your mind. You can really go around in circles that way!" Where would I start to "get to" such a bundle of insecurity? I didn't have the faintest idea. Unless God helped me I'd have to let her stew.

The thought wasn't a conscious cry for help. It was more of an attempt to find my own footing. Anyhow the fog cleared. I looked at Doris a bit sternly —somewhat the way I look at the children when I want no more nonsense. "Just who are you?"

"Who am I? Connie, what's that have to do with anything?"

"It has everything to do with everything. So answer the question."

To my amazement, she started to laugh. But she wasn't hysterical. It was her sense of humor really coming through. "You sound so funny. 'The witness is directed to answer the question of counsel.' All right. My name is Doris Detrand. Mrs. William Detrand. I live at —"

"The court knows all that." I carried on her pretense. "I want to know What You Are."

"Maybe that's what I really want to know, too." She was no longer laughing. "I can think of a lot of answers—what I do, my education, my appearance. But all the time, I keep hearing other things —from the Bible and the catechism and the church service. Can you help me sort it out?"

"I can listen while you sort, but you've got to do the sorting."

WORSHIP NOTEBOOK

WHY WE WORSHIP—(Second in a Series)

THE WORSHIP which Christ offered the Father, a life of total thanksgiving and total obedience, was not a solo performance. The demands placed upon him by the Creator required that in his desire to be thankfully obedient Jesus had to make of his life an example for all men.

This does not mean that he was setting himself up as a sort of yardstick, so that all we have to do is measure up to his example. Rather he wanted men to see that in the offering of his entire life (which means more than the cross), they too might offer their own lives as a part of his perfect offering.

So he spoke to men throughout all time those simple words, which have come to be the only way of fulfilling one's purpose, "Follow me!"

A LOT OF PEOPLE suppose that this means we are to do what Jesus did, in brief, be good. Men speak of imitating Christ as parents set sports figures and world leaders as examples before their children. And many well-meaning Sunday school teachers urge their pupils to read the Bible as some of us devoured Horatio Alger stories, with the hope that the quest for success (in this case, for good) will rub off on little minds.

But if Christianity means only that men are to imitate Christ then we are missing the point. St. Paul says: "Let this mind be in you which was also in Christ Jesus" (*Philippians 2:5*). Phillips puts the same verse this way *"Let Christ himself be your example as to what your attitude should be."*

If we would speak of imitating Christ then the emphasis must be on his attitude, to let his mind be our mind. We are not to start out by saying that "Jesus visited the sick or gave to the poor, therefor we must do the same." Rather we must seek to know what prompted Christ to act as he did.

ONE OF THE MOST intriguing questions you can ever ask anyone is: "Who are you?" The way a person answers that question gives you a revealing picture of the man's attitude not only to himself but of his whole view of life as well.

Some will reply with their names. Others will say, "I am a father," or "a mother," or husband or wife. Some will indicate their position in life, listing their jobs, responsibilities, honors.

Others will offer their hopes and ambitions, the goals they've set for their lives. Patriotism will shine forth in the reply of the person who says: "I am an American." Greed, lust, gluttony, pride, laziness, and a whole host of attributes will be revealed in men's replies. But the person who says "I am a child of God" is following the path of Christ.

What does it mean to admit that one is a created being? Such an answer strikes a blow against pride. Once a man declares that he has been created, he acknowledges his dependence upon his Creator. No longer can he regard himself as a self-contained unit bent upon fulfilling what he regards as his destiny. He removes himself from the center of the circle of life and in the place he formerly occupied he sees God.

IT IS FALSE to assume that because a man acknowledges his total dependence upon God he becomes like a shiftless

person living from day to day on the hand-outs of his relatives. Such a conclusion would deny that dependence and thanksgiving are intimately related to each other. For it is immediately apparent that the one who has received so very much ought to be bound to express his gratitude.

Yet there are those who will not and do not offer their thanks to God. When this happens they have failed to recognize his goodness to them and in so doing have divorced themselves from dependence upon him. Unthankfulness is sin, and sin is separation from God.

The man who would follow Christ sees every moment of his life as an occasion for thanksgiving. Every day, every moment, ought to be one of grateful thanks. Perhaps our failure to see God's goodness to us stems from our opinion of God. For too many people he is a sort of heavenly department store where, if our credit is still good, we can get whatever we desire.

Such notions are most obvious when men pray, and how they pray. Prayer too often is the last resort, a time to handle those unfortunate matters when all other efforts fail. And what we pray for is a sure indication that we consider God the one who supplies *what we want.*

THE CREATURE of God looks out upon a life filled to overflowing with the bounty of God. In everything there is the measure of God's goodness to men, and the farther man moves along this path of thanksgiving the more he realizes that even his troubles, his pains, his ills are evidence that God loves him and has given him everything.

Small wonder then that such a man, following in the mind of Christ, learns to frame the opening words of the Lord's Prayer with a deeper and fuller appreciation of what those words mean. God is wonderfully good. Everything that I have, all that I am, is from him.

IT FOLLOWS, then, that if I have everything, life ceases to be a rat-race of keeping up with the Joneses. Still a man is not a stone statue. He has been created and in the mind of the Creator what is created must have a purpose.

Thus from thankfulness there comes obedience, not a grudging submission to a demanding taskmaster, but a joyful response to him who cannot do too much for us. In Christ we see this obedience perfectly demonstrated. Willingly he offered his whole being to the will of his Father.

It will be argued, and rightly so, that the offering of Christ was a perfect one. True, and the only worship we can offer the Father is the perfect offering of Christ. What we do, even out of the highest motives, deserves no reward from God. Rather, as members of the Body of Christ of which he is the head, we are to participate by our obedience in that obedience of his.

BUT OUR OBEDIENCE is not a string of good little deeds done "to God" much as a child makes homely little gifts to please a doting grandparent. Nor is the response of thankful obedience that we offer to the Father only a ceremonial-filled ritual that we conduct in our churches.

Our obedience, rather, is the thankful offering of our lives, our whole being, in joyful response to the magnificent goodness of God. Thus, the woman who cleans the house, does the family laundry and cooks the meals day after day still offers her every act as part of her thankfulness to God. The man in the office or the plant, the child in his schoolroom, the pain-ridden patient in the hospital bed, all of these and all of the other peo

ple on the earth can make of their every moment a sacrifice of thanksgiving in joyful obedience to their heavenly Father.

And this offering, this sacrifice, whether in the church or outside of it, we call our worship. —EDGAR S. BROWN, JR.

(To be concluded)

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Who made God?

QUESTION: A series of questions from five-year-old Francis was topped by this one: "Who made God?" He has me stumped."

REPLY: Francis has everyone "stumped"—parents, philosophers, and theologians included. Scholars have wrestled with this question for ages and have never got beyond what Scripture says: "From everlasting to everlasting thou art God."

Questions of this kind are common with children of Francis' age. This very one is asked many times—usually by the brighter youngsters, and frequently at the end of a number of questions which lead up to it. Such questions are encouraging, for they indicate that the child is thinking.

For children a simple answer is most satisfactory. The same is generally true for adults also. A complicated and detailed answer is not in order, for it would probably create more misunderstanding than clarity. Pointed questions about sex, birth, death, eternity, or God can generally be answered very simply, and such a reply satisfies a child for a considerable time. At a later period more detail may be in order if the circumstances justify it.

Unless you know of a better answer, simply tell the youngster, "God always was. Nobody made him." How much more than that does anyone of us know?

Lay preacher

QUESTION: I am all mixed up and am slightly disappointed with the Lutheran church. I have been a teacher in the church schools for a number of years. I have always taught against divorce. Our church is without a pastor. We have been having lay preachers. One of them is a divorced man. Some say he has been divorced and remarried twice. I have decided not to go to church tomorrow because I am strongly opposed to such a life. My idea of a minister of the word of God is that given in I Timothy 3:2. If I am wrong in my judgment may God forgive me.

REPLY: One ought to be certain about his facts before bringing up such a problem, and then use the facts judiciously. There are grounds for divorce sanctioned by Scripture and by the church. Perhaps this man had a good basis for what he did. If he is a lay reader he has been approved by the synod, and whether he is or not he was undoubtedly sanctioned by the council. A man of questionable character could not long continue to serve in such a capacity. You could probably ascertain the facts by speaking to the president of the council. Furthermore, a worshiper's relationship is to God and not to him who ministers. This is a fact too often overlooked.

The Letter to the Hebrews

Read Hebrews 4:1-11

TO BRING his readers to a clear understanding of the disaster involved in losing confidence in God who has acted for them in Jesus Christ, the writer of *Hebrews* lingers a while over the idea of "entering into" God's rest. But in doing so he brings in from the Old Testament a third definition of "rest."

Already the writer has used the term "rest" in two ways. He had used it to refer to the Promised Land which was offered by God to the Israelites whom he had delivered from slavery in Egypt. He had also used it to refer to the promised life in God's presence which is offered by God to those who trust him in what he has done in Jesus Christ.

Many Israelites had missed the "rest" of the Promised Land because they simply had no confidence in God to overcome what appeared to be insurmountable obstacles. And this was their attitude in spite of the fact that they had already witnessed the tremendous miracle of their deliverance from Egypt!

ALREADY in the middle of Chapter 3 the writer warned his ex-Jewish Christian friends not to repeat the ancient performance of Israel. But beginning with Chapter 4 he warns them a second time not to lose faith in God and thereby miss the "rest" of eternal life offered to them. However, having done this, he shifts gears somewhat, and brings in a third definition that may at first seem confusing. Yet the point he is trying to drive home is still the same.

The third definition he takes from Genesis 2:2. If one expands a bit upon this thought, the meaning comes clear. It is as if he were saying, "Naturally you realize there is more to the idea of 'rest' in the Old Testament than the psalmist's mere equating it with the Promised Land. 'The Promised Land' is actually only a minor definition of the term.

"The word 'rest' is also used in the Old Testament (he says 'somewhere.' He has not bothered to look up the passage) to refer to God's resting on the seventh day after finishing his work of creation. If you study the passage carefully you will discover that God's resting day has no evening to it, as the other six days have.

"What does this mean? It means that God's day of rest is perpetual. It has no end. It is God's grace into which he entered after finishing his creation, and it is an on-going, eternal existence for him. One might indeed speak of it as the ultimate or final peace, and rest beside which all other kinds of peace and rest are only temporary and turn pale with insignificance.

"BECAUSE ISRAEL in the desert missed the 'Promised Land rest,' she also in her unfaithfulness and disobedience missed having any part in the greater rest and peace with God which has existed since creation was finished and which still remains for those who trust God.

"Oh, I know what you will say. You will say that ultimately the Israelites did go into the Promised Land. After spending forty years wandering about in the wilderness they were finally led by Joshua into the 'rest.' Very true. One might well agree that the descendants of the desert Israelites inherited the promised rest their parents missed.

"But that was just one step in the right direction. The other one they never took. They got their land, but never the peace

(Continued on page 28)

"Because I was losing my good disposition, my doctor started me on Postum!"

"You know how it is. You don't sleep too well or feel just right. And suddenly you're scolding too much.

"My family made me go to the doctor. He said perhaps I was '*over-coffeed*'. . . explained that some people just can't tolerate all the caffein in coffee. He suggested I drink Postum instead because Postum is caffein-free, won't irritate the nerves or keep you awake.

"You know, Postum is really good. Doubly so because I sleep and feel so much better, behave better, too."

Postum is 100% coffee-free

Another fine product of General Foods.

(Continued from page 26)

of God. In other words they still continued to miss the real rest because they were no more obedient to God and had no more confidence in God after they entered Canaan than did their forefathers.

"YOU THINK I am wrong? I will prove my point. I refer you once more to Psalm 95. Remember who wrote that psalm? It was David! (The writer of Hebrews here takes the view of his contemporaries that David wrote all the psalms attributed to him, even though some were probably later in composition.) And David, you will recall, came *after* Joshua, *after* the Israelites finally arrived in Canaan.

"We find David, as God's spokesman, even in his time calling upon the Israelites of Canaan not to imitate the Israelites of the desert of years ago. It is a clear indication that they had not entered into the real rest, the sabbath rest of God's peace.

"The fact is, all along the way Israel missed the one thing God really wanted to give her: life in his presence, eternal peace. The promise of that rest is still valid, but there is no sense dreaming about enjoying it if at the most vital point in man's relationship with God there is a total breakdown."

FOR THE writer of *Hebrews,* peace with God and life with him depend on two things. The first is God's act of deliverance. Unless God does something about man's condition of bondage, the burden will remain and nothing can be done about it from man's side. Yet the fact is, God has done something about it.

Types of his delivering activity can be seen far back in Israel's history. The best type of course is the action he took by means of Moses to deliver the Israelites from Egypt. But that was no more than a foretaste of the decisive action he took in Jesus to deliver men from the bondage of sin. So the first and absolutely necessary step to man's peace and life with God has been taken, and it was taken by God.

The next step is up to man. It is the step of faith. The writer of *Hebrews* is not arguing the question of where faith comes from, and neither does he mean by faith the learning and assenting to a given set of propositions. He is talking instead about a living response to God that sets up a relationship with him.

FAITH FOR our writer consists in having absolute confidence in God, trusting that he knows what he is doing and has the ability to carry out his promises in spite of obvious obstacles. It consists in regarding God as reliable and then counting on his reliability. It consists further in obeying him whatever he commands.

Both of these things: God acting to deliver on the one hand and man responding in utter trust and obedience on the other, must be in the picture before there can be uninterrupted fellowship with him. God may indeed act, but if man does not trust him after he has done so, the action cannot accomplish anything.

It was precisely in the area of faith that Israel had stumbled and fallen. She did it more than once, both in the early days of wandering in the desert and later in the years after she was established in Canaan. She never entered into a real faith relationship with God, and consequently she never knew what life with God and peace was like. Yet the offer of this tremendous privilege still stands. With Christians, who have witnessed *the* great and final act of deliverance in Jesus Christ, there had better not be a repeat performance! —ROBERT A. BARTELS

BOOKS

WHAT RESURRECTION MEANS

Preaching the Resurrection. Edited by Alton M. Motter. Muhlenberg Press. 186 pages. $2.25.

This collection of sermons on the Resurrection lists some of the great names of contemporary American preaching. Edwin T. Dahlberg, Elmer G. Homrighausen, Gerald Kennedy, James A. Pike, Liston Pope, David H. C. Read, Paul E. Scherer, and Ralph W. Sockman are at once recognized as far-famed preachers.

Nearly one-half of the 22 contributors are pastors of congregations. An equal number are seminary professors. Two are college presidents. Two are bishops. Collectively, they come from the six largest Protestant church families in the United States.

The question was put to these men "what should Easter mean to Christians now living past the midway point of the twentieth century?" This book contains their replies.

The sermons are notable for their variety of treatment, literary quality and general interest. The titles are attractive, some are unique. All present the theme of the living presence of the risen Lord, although in two sermons the theme is brought in only in the last paragraph. A few have no texts. Is there not sufficient scriptural evidence for so great a doctrine as the resurrection that all should be well-grounded biblically?

Nine sermons are contributed by members of the Lutheran church. Conrad Berendoff and Edgar M. Carlson are the two college presidents. O. A. Geiseman, A. R. Kretzmann, and Morris Wee are pastors. Martin J. Heinecken, William E. Hulme, Paul E. Scherer and Joseph Sittler are seminary professors. These sermons from Lutherans make a distinct contribution to the excellence of the volume.

There is plenty of fine material here for the busy pastor who comes through Lent and Holy Week desperately needing ideas and suggestions for that quickly approaching Easter sermon. Laymen, too, will find inspiration in reading these sermons on so great a theme.

The editor is Alton M. Motter, co-pastor of Messiah Lutheran Church, Denver. He was formerly editor of the *Christian Century Pulpit* and director of Chicago's Sunday Evening Club.

T. BENTON PEERY
Carey, Ohio

FIRST-RATE COMMENTARY

The Letter to the Romans. By William Barclay. Westminster. 244 pages. $2.50.

William Barclay has written a simple, unassuming commentary on *Romans*. His stimulating interpretations are both scholarly and expressed in popular terms.

Barclay is a teacher at the University at Glasgow. His teaching ability shines through almost every page of his book. The most difficult doctrines he handles carefully step by step so that there is little room for misinterpretation. He probes into the meanings of the Greek words that Paul used and shows their relevancy for contemporary Christian living. Perhaps he tends to become sermonic now and then as he handles the familiar texts, but he is never dull.

His commentary sparkles with vivid insights into Paul's world of thought. There the author weaves together many illustrations, historical references, and resource materials into a coherent whole. He avoids pedantry and almost leans over backwards to be scrupulously fair in his dealing with conflicting points of view.

Essentially, the book is designed to be used in daily study of the Bible. The text of *Romans* has been divided into 73 sections, each followed by two to four pages of explanatory materials. When the author comes to a complex problem like the idea of the "Wrath of God" or the place of Jews in God's plan of salvation, Barclay writes a little explanatory essay, exploring these problems from the standpoint of the whole Bible.

Here is a volume to stimulate any Chris-

tian who likes to think for himself. Read daily over a period of months, *The Letter to the Romans* will open many new doorways to a fresh understanding of the truths Paul tried so hard to explain so long ago.

Philadelphia FRANK W. KLOS, JR.

MORE KITTEL WORD BOOK

Bible Key Words, from Gerhard Kittel's theological dictionary of the New Testament, translated and edited by J. R. Coates and H. P. Kingdom. Volume II. Harper. 325 pages. $4.

Here we have the second one-volume edition from the famous Kittel work, containing four books: *Apostleship,* by Karl Rengstorf; *Gnosis,* by Rudolf Bultmann; *Basileia,* by Gerhard von Rad and others; *Lord,* by Werner Foerster and Gottfried Quell.

Of a more basic significance than any commentary is the study of the fundamental words and concepts of the Bible. Living in the dawn of a new age of concern for the science of interpreting Scriptures, we rejoice over the appearance of this translation, marking another long step forward in making Kittel's *Wörterbuch* available to the English-speaking world. This work provides real help in overcoming the tendency to split biblical interpretation into exegesis and exposition.

By way of criticism certain points need to be noted. A serious shortcoming besets the structure of many of the individual studies in that the final synthesis of meaning is not spelled out. Rudolf Bultmann's discussion of *Gnosis* suffers on two counts: from "datedness" in view of recent discoveries of early Gnostic literature in Egypt, and from his tendency to underestimate the significance of the Old Testament for the New. For example, he believes that the Johannine meaning of "to know" starts from the Hellenistic, Gnostic, conception of knowledge and not from that of the Old Testament.

The translators have allowed *Basileia* to be rendered as "kingdom." It would make more biblical sense and at the same time make it more intelligible for modern man to translate it as "Dominion," "Reign."

But the work as a whole is filled with excellent things, such as von Rad's exposition of the sovereignty and rule of God, and Rengstorf's reference to the apostleship of Jesus: "It must also be said that the Johannine Christology is not influenced by the conception of Jesus as ambassador, but, vice versa, itself gives its own peculiar color to that conception. Here we see how John's whole way of thinking is linked with the calling of the prophets, and derives its unique quality from the fact that Christ as ambassador is no man, not even Original or First Man, but the Son in whom the Father attests his own presence and Himself offers salvation or judgment."

JACOB W. HEIKKINEN

Gettysburg, Pa.

WORDS IN ACTION

More New Testament Words. By William Barclay. Harpers. 160 pages. $3.

Twenty-four words in the Greek text of the New Testament are the subject of this book. The words are explained in terms of the life-situations in which they were used.

Language is always changing. Words assume a new meaning as years pass by. The author therefore investigates the meaning of a word in classical Greek, in the Greek version of the Old Testament, and in the New Testament, although, little or no attention is paid to the Greek vernacular of the days of the Apostles.

The author is not only a scholar but also a preacher. The study of the words has a message which may easily be translated into the language of the pulpit. The book therefore may be recommended to the pastor, in fact to every serious student of the New Testament. No knowledge of Greek is required since the Greek words are printed in Latin characters. OTTO W. HEICK

Waterloo, Ontario

When You Lose a Loved One. By Charles L. Allen. Revell. 61 pages. $1.50.

A simple little book of comfort for the bereaved. A Methodist minister meditates on the life after death.

Mission in Alamogordo Becomes a Congregation

By OLIVER F. WEAVER

DENVER—The mission developed by the Rev. Walter F. Frey in Alamogordo, New Mexico, was organized on Feb. 8 as the Church of Our Saviour. Synod President Leeland C. Soker preached. The congregation of 101 confirmed members called Pastor Frey to continue as pastor.

Meetings are held now in a public school, but a site has been purchased for a church.

WORK IS PROGRESSING in Mormon country. Pastor Fred Henkel, mission developer in Salt Lake City, Utah, holds services in a gymnasium with average attendance of 50. The synod has purchased a church site.

THE REV. ALBERT E. MYERS was installed as pastor of Christ Church, the mission congregation in Cheyenne, Wyoming. The church received a $1,000 Christmas gift from an anonymous donor.

First Goal Reached

THREE CONGREGATIONS became self-supporting on Jan. 1, requiring no further salary aid. They are Good Shepherd Church, Denver, the Rev. Newell Mendenhall, pastor; Gloria Dei Church, Denver, the Rev. James Primley, pastor; and St. Luke's Church, Albuquerque, N. M., the Rev. Donald C. Simonton, pastor. The latter church received 208 new members in 1958.

HOPE CHURCH, Pueblo, is showing new life under the leadership of Pastor Roy Setzer. A Luther League and Youth Choir have been organized, classrooms were finished, and the chancel was refurnished.

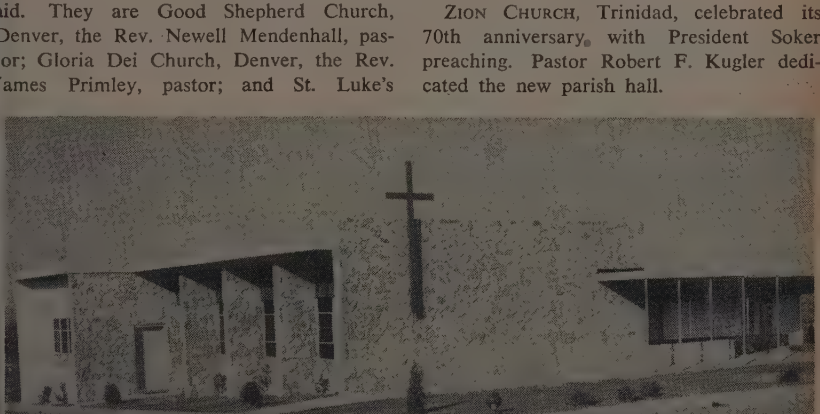
LAY EVANGELISM schools will be held March 3 at Colorado Springs, March 7 at Laramie, Wyo., March 8 at Denver, and Oct. 11 at El Paso.

Synod Convention Set

ROCKY MOUNTAIN SYNOD'S 68th annual convention will be held April 27-29 at Messiah Church, Denver. ULCA representative will be Dr. F. Eppling Reinartz.

UNITED LUTHERAN CHURCH MEN elected Larry Burkey, of Boulder, president. Dr. Paul Hultquist of Boulder, Robert Kosley of Calahan, and LeRoy Horpendahl of Los Alamos are the other officers.

ZION CHURCH, Trinidad, celebrated its 70th anniversary with President Soker preaching. Pastor Robert F. Kugler dedicated the new parish hall.



Church with a future: Three-year-old St. Timothy's in El Paso, Texas, builds handsome church
First service in new building was held in spring. Membership is growing

Resurrection's multipurpose parish hall was designed by church member, Jefferson Elmendorff

Canoga Park, a California boom town, is a mission developer's dream. But even though conditions may be ideal, it still takes ideas and initiative to keep the congregation growing

Evangelists in Boxing Gloves

"KEEP JABBING with your left, Jimmy," said the man in the sweatsuit. Jimmy kept jabbing at the heavy bag which moved gently. The other boys watched tensely.

The room was filled with youngsters. They ranged in age from 5 to 17. All were in boxing trunks getting their Saturday morning workout. It looked, to any casual observer, like a busy youth day at the gymnasium with three coaches supervising the proceedings.

IN EFFECT, it was a session of the boxing class of the Lutheran Church of the Resurrection at Canoga Park, Calif., and one of the coaches was Pastor Kenneth J. Olson.

The church that uses a boxing class as one of its tools for serving the community and gaining ground among residents is young. Canoga Park, 25 miles west of the heart of Los Angeles in the San Fernando Valley, is equally young. And both, church and community, are growing with the speed of the rocket age.

CANOGA PARK has a current population of 50,000, mostly newcomers from all parts of the Union. Homes vibrate from the roar of rocket engines being tested in the hills by a new rocket motor plant, and atomic engineers and scientists are working in a plant engaged in peacetime use of atomic energy.

Church of the Resurrection was organized in 1955 with 402 baptized and 224 confirmed members. At the end of 1958, the count was 1,178 and 643. Sunday school enrollment has grown from 60 to 622.

Resurrection is far from being the only Lutheran church in town. A Missouri Synod, Norwegian Lutheran, and Lutheran Free church draw their constituencies from the same area. Another ULC mission is under development in nearby Tarzana.

Reception of new members (86 last Dec. 7) is frequent feature of mission's Sunday service

But the congregation has continued to grow since the day it was organized as the largest home mission in the Pacific Southwest Synod. Key to the fast growth has been lay evangelism. New members joining the church pledge to "do the work of an evangelist and try to win one more family to Christ within the next year." They're doing fine.

Alert lay evangelists heard of the plight of a mother with six children whose husband had left her. The church came to the family's aid. The mother, formerly of the Jewish faith, asked to learn more about the church whose concern she had experienced. Today she and her children are baptized and active members of Resurrection.

Adult education is an important feature. Forty per cent of the members have no Lutheran background, many never belonged to a Christian church before. But two of Resurrection's young people have already decided to go into the ministry, and more may follow.

Organization of the mission was Nebraska-born Kenneth Olson's first assignment. He graduated in 1954 from Northwestern Seminary, led the church through its first building program which culminated in dedication of a $175,000 unit in 1957. It is already getting small for the growing membership.

Juniors work out on heavy bag during Saturday boxing class

SOUTH CAROLINA

Holy Comforter Church Organized in Charleston

By WYNNE C. BOLIEK

CHARLESTON—Newest congregation in the South Carolina Synod is Holy Comforter Church, Charleston, organized Jan. 25 with 95 confirmed and 173 baptized members. The mission was developed by the Rev. Walter E. Pond, Jr.

Dr. Heyward Epting, of the synod's home mission board, preached. Taking part in the service were Synod President Karl W. Kinard, and the Rev. J. Shelton Moose, synod field worker.

Benevolences Up 67 Pct.

THE STRETCH DRIVE to reach the double apportionment goal resulted in receipts of $280,541, or 86.23 per cent of the ULCA quota. This put the synod in tenth place.

The amount was more than $100,000 over apportioned benevolences in 1957, an increase of 67 per cent. Eleven institutional quotas were paid in full, but donations fell short for Newberry College and Lutheran World Action.

LEADERSHIP training schools were held in the five conferences of the synod during January. Evangelism workshops were held the first Sunday in February.

The stewardship and evangelism program for 1959 calls for visits to every congregation by synodical teams who will present the causes to congregational committees.

Synod Convention Apr. 13-16

SOUTH CAROLINA SYNOD will hold its 1959 convention April 13 to 16 in St. Stephen's Church, Lexington. Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, will be the ULCA representative.

COMMENCEMENT speaker at Newberry College on May 31 will be Dr. Gould Wickey, executive secretary of the Board of Higher Education. The baccalaureate sermon will be given by President Kinard.

Clergy at Holy Comforter organization service
Pastors Pond, Moose, Kinard and Epting

HARRY E. MOOSE was elected president of the United Lutheran Church Men at the synodical convention in St. Andrew's Church, Charleston. Speakers included Howard L. Logan, executive secretary of the ULCA men's organization, and Dr. George H. Berkheimer, executive secretary of the Board of Pensions.

GEORGIA-ALABAMA

Church Vocations Stressed At Two Atlanta Conferences

By PAUL J. RENZ

ATLANTA—Church vocations were emphasized at the annual convention of the synod's United Lutheran Church Men held at Peachtree Road Church, Atlanta, Jan. 30-31.

The theme "Saved—to Serve Christ" was developed through panel discussions of how laymen can serve in the congregation, in their daily work, and through recruitment for full-time Christian service.

Dr. John J. Pershing, of Atlanta, was program chairman. Dr. Vernon Strempke, of the Board of Higher Education, and Howard L. Logan, executive secretary of the ULCM, spoke.

Synod Secretary Called To South Carolina Church

BIRMINGHAM—The Rev. Dermon A. Sox, secretary of the Georgia - Alabama Synod, resigned as pastor of Christ Church effective Feb. 1 to accept a call to St. Luke's Church, Summerville, S. C.

Dermon A. Sox

He had been active in the synod for 14½ years. A graduate of Southern Seminary, he had served previously in Mt. Pleasant, S. C., Atlanta and Decatur, Ga., and in Charleston Heights, S. C., where he organized Advent Church. He was president of the Northern Conference, Georgia-Alabama Synod, 1947-49, and was a delegate to ULCA conventions in 1948, 1954 and 1956.

Young People at Conference

AT THE SAME TIME a synod-wide conference on church vocations was held in the Peachtree Road Church. More than 50 interested young people attended the meeting, first of its kind in the synod.

Leaders included Sister Mildred Winter, secretary of the Board of Deaconess Work; Dr. Mildred Winston and Dr. Vernon Strempke, of the Board of Higher Education; Dean Conrad Park, of Newberry College, and Dr. J. Obert Kempson, of Columbia, S. C.

The program was sponsored by the synod committee on church vocations in co-operation with the Board of Higher Education. Dr. Paul J. Renz, of Atlanta, is chairman of the committee.

New Missions Organize

HOLY CROSS CHURCH, Athens, Ga., was formally organized on Feb. 15. The Rev. Ernie L. Parrish is the mission developer. A parsonage and a church building site have been purchased. The congregation also serves the Lutheran students at the University of Georgia.

APOSTLES' CHURCH, Sandy Springs, Ga., set March 15 for organization. The Rev. Jack Warner is the mission developer.

CHRIST MISSION, Doraville, Ga., will be formally organized on Easter Sunday. The Rev. Eugene Epting, Jr., is the developer.

GOOD SHEPHERD CHURCH, College Park, Ga., hopes to worship in its new building soon after Easter. Messiah Church, Atlanta, awaits completion of new educational units around June 1.

LAY EVANGELISM schools were conducted Feb. 22 at St. John's Church, Atlanta;

Church vocations get thorough airing at Peachtree Road Church conference for young people

Sister Mildred Winter discusses diaconate

Dr. Strempke answers question on ministry

United Lutherans Rank High in Boy Scouts of America

EVERY YEAR 12 outstanding Boy Scouts are selected among the close to five million members of the nation-wide organization to make a report to the President of the United States in Washington, D. C.

The report marks the anniversary of the organization.

This year, two of the 12 in the group were United Lutherans, products of church-related troops.

Steven Peterson
Topeka, Kansas

Steven Peterson, 16-year-old Eagle Scout from Topeka, Kan., is member of Topeka's First Church where he started out as a Cub Scout.

Steven earned his Pro Deo et Patria award and hopes to become a physician, specializing in pediatrics. He won the February trip to Washington in competition with scouts from six surrounding areas.

ANOTHER Pro Deo award winner selected to report on the state of the Boy Scouts to President Eisenhower was Eagle Scout James P. Morrison, a member of St. Lucas Church in Toledo, Ohio.

James Morrison
Toledo, Ohio

James was the first in his congregation to win the Pro Deo medal. He inaugurated acolyte services in the church, is president of the Luther League and a junior deacon.

He has assisted Pastor John E. Slater as business administrator of the vacation Bible school for the past three years.

James, selected from boys in Ohio, Kentucky, and West Virginia, is president of the junior class at his high school, member of the student council, honor student and member of the wrestling team.

GEORGIA-ALABAMA . . .

Christ Church, Birmingham; St. Luke's Church, Oglethorpe; Jerusalem Church, Rincon; and St. Paul's Church, Savannah. Instructors for the schools were trained earlier in the month by Dr. J. A. Keisler, Jr., area director.

DR. EDMUND A. STEIMLE, of Philadelphia Seminary, preached at a series of services in Atlanta's Trinity Presbyterian Church Feb. 9-12. He also spoke at Agnes Scott College and at Redeemer Church in Atlanta. Dr. Steimle is the United Lutheran radio preacher for the Protestant Hour.

EDMUND FOEHL, for eight years on the staff of the Lutheran Laymen's Movement for Stewardship, has become director of promotion for the Protestant Radio and TV Center in Atlanta. The center is owned and operated by five denominations, including United Lutheran. It produces religious programs for radio and television stations.

Augusta Marks Centenary

A CENTURY of Lutheranism in Augusta, Ga., was celebrated with services Feb. 5- in Resurrection Church, the Rev. Harve L. Huntley, pastor.

A booklet compiled from church record tells the story of the first congregation planted by the South Carolina Synod, holding services in a Jewish synagogue with th Rev. Peter A. B. Meister as pastor in 185

In spite of language difficulties, a gre fire, and financial crises the work sprea Today there are four other Luthera churches in the Augusta area besides Resu rection.

INSTALLATIONS: The Rev. Raymond Petrea, as pastor of St. James' Churc Brunswick, Ga., and the Rev. C. K. Derric Jr., as pastor of Our Saviour Churc Albany, Ga.

Synod Assembly Plans Aid To Carthage, Northwestern

By CHARLES A. PULS

MADISON—More than 1,000 Lutherans, many from Wisconsin, gathered in Minneapolis on Feb. 5 for a synod assembly, to hear the plans of the Lutheran Education Advance Fund.

This is a combined campaign for $1,500,000 that along with other synods will help Carthage College set up a second campus at Kenosha, and provide funds for the expansion of Northwestern Theological Seminary, Minneapolis. One congregation filled a Pullman car with enthusiastic workers. Another reported 36 in attendance from their congregation.

Speakers were Dr. Franklin Clark Fry, ULCA president; Dr. Gould Wickey, executive secretary of the Board of Higher Education; and Dr. Robert P. Roth of Southern Seminary, Columbia, S. C.

A similar assembly for the Wartburg Synod was held Feb. 2 at Burlington, Wis.

Much of the demand for the Carthage campus in Wisconsin had originated in the Synod of the Northwest. There has been growing belief that a college located in the Chicago-Rock Island-Milwaukee area would grow into a school of at least 1,500 students.

No plans for the building program of the seminary were available, since the synod has reserved the right of deciding the time and the type of expansion. Ground has been purchased for this purpose.

The schedule calls for area rallies up to March 15. Solicitation in the parishes starts April 26. May 3 is the target date of Victory Sunday. A special Thanksgiving service will be held in connection with the synod meeting in Minneapolis, May 19-21.

Evangelism Conference

BRAVING WEATHER that often dipped to 10 below zero, close to 4,000 people attended the Evangelism Conference of the American

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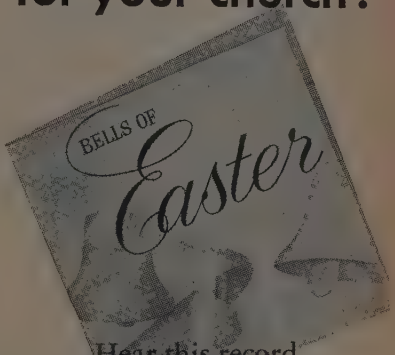

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8th academic year begins September 2, 1959

WISCONSIN . . .

Lutheran Conference churches held in Madison, Jan. 28-Feb. 1. About 2,000 attended the youth banquet. "Christ Cares" was the general theme. The film *Martin Luther* was shown as part of the advance publicity.

OHIO

Stoughton on Way to Recovery After Recent Coronary Attack

DR. CLARENCE C. STOUGHTON, president of Wittenberg College, who suffered a coronary occlusion on Feb. 2 in Akron, is "making a good recovery," Otto K. Jensen, chairman of the Wittenberg board of directors, announced from Springfield in mid-February.

Dr. Stoughton is expected to remain in Akron for the entire period of hospitalization, probably six weeks. He was reported as spending an increasing amount of time outside the oxygen tent and as being in good spirits.

Hamma Graduates Ordained

FOUR MID-YEAR graduates of Hamma Divinity School were ordained recently to accept calls. Werner Christoph Schmauk went to St. Paul's Church, Edmonton, Alberta; Jerry Schmalenberger went to Third Church, Springfield; Robert E. Zoeller will serve as assistant pastor of Resurrection Church, Detroit, Mich.; Clifford C. Smith will serve as a mission developer in Liberty, Mo.

ST. LUKE'S CHURCH, Toledo, burned a $23,000 mortgage. The debt was assumed two years ago when a $30,000 educational unit was built.

TRINITY CHURCH, Magnolia, completed a $9,000 remodeling job. Thirty-two men, seven boys and thirteen women gave 1,600 hours of work to the project. The old chancel was moved, the floor was raised to one level, the interior was painted, new flooring installed, new lighting added, and a gas heating plant installed. An $8,000 pipe organ and chimes were dedicated.

—E. RUDOLPH WALBORN

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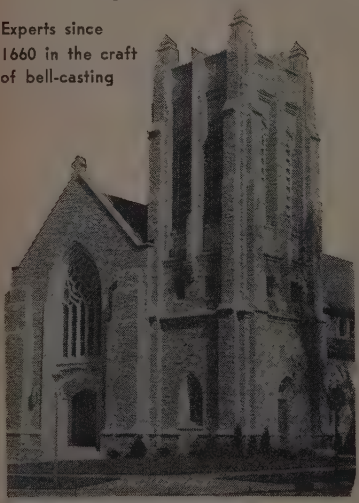

First Evangelical Lutheran Church, Green Bay, Wis., recently installed a beautiful carillon of 47 bells.

New York City Good Field For Spanish Mission Work

By PAUL E. VALENTINER

NEW YORK CITY—First Lutheran attempt to organize a Spanish-speaking congregation in lower Manhattan picked up momentum in January. The work, started last September, began to show results when St. John's Church, Greenwich Village, offered the new group the use of their building for services.

With the influx of Puerto Ricans, Spanish has become a familiar language on New York streets. Until the present effort however, Lutheran Spanish work had been centered in uptown Manhattan and Bronx churches.

Under the leadership of the Rev. Ruben D. Colon, a former Baptist clergyman, a group of Spanish-speaking people from downtown areas and Brooklyn began meeting on the lower east side. They operated independently at first and then sought affiliation with the New York and New England Synod.

Pastor Colon had become acquainted with Dr. William G. Arbaugh, former ULCA superintendent of Latin American Missions, and several Lutheran pastors, while serving in his native Puerto Rico. With the encouragement of Dr. Arbaugh and Dr. Eugene Kreider, synod home missions superintendent, he enrolled for a year of special courses at Philadelphia Seminary.

Dr. Arbaugh began preaching to the group and instructing them in Lutheran doctrine and customs. The synod co-operated in helping them find a suitable place to worship.

"We felt we should open our doors to these people," said St. John's Pastor Fred Eckhardt. "Fortunately our schedule was such that we could let them use the building on Sunday afternoons for worship and on Friday evenings for their young adult group.

"There are not many Puerto Ricans in the Village, but it is close to where they live. Their attendance has gone below fifty

George W. Crane, M.D., Ph.D.
Member of the American Medical Association, Pan-American Psychological Association, author, lecturer, columnist, holder of 5 degrees earned at Yale and Northwestern universities.

A Psychologist's Views on Flowers at Funerals

By Dr. George W. Crane

Daisy M., aged 80, is the livewire chorister at the Sunday school in Indiana near our summer home.

"I don't want any flowers at my funeral," she recently informed me. "There is no use wasting money on flowers. I'd rather save my friends that unnecessary expense."

I answered Daisy frankly, because I had known her ever since I was a boy.

"Daisy, I think you are wrong," I began. "I can assure you that the church will be flanked with flowers at your funeral. For flowers are an essential part of the spiritual atmosphere of a funeral service.

Positive Psychological Influence

Obviously, the body lying in the casket cannot see the flowers, or breathe their fragrance. But flowers do offer hope and inspiration to the living. *They exert a positive psychological influence* in buoying up the spirits of the bereaved.

"They indicate the love and affection of friends and relatives. They do appropriate honor to the constructive life of the deceased. They produce a lovely spiritual aura that hangs like a divine halo over the assembled audience.

Can't Allow Spiritual Erosion

"Oh, we could strip all such idealism from the burial ceremony. It would be far 'cheaper,' and it was the policy in Hitler's concentration camps. But we dare not allow such spiritual erosion to take place by becoming too materialistic.

"It is penny wise and pound foolish to strip a funeral service of floral tribute to the dead. For those flowers are a tonic to the soul of the living."

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WONDERFUL TOWN

NEW YORK is a wonderful town. Sometimes strange things happen. Lutherans can even make three mean five and get away with it.

Sunday school workers from the five conferences that comprise the Tri-Conference Church School Association, met at St. Peter's Church, Manhattan, for the 55th annual convention on Feb. 21.

The incongruity resulted from the division of the Long Island Conference into three separate conferences last year.

Nobody worried about it. The name has served for more than a half century and with the prospect of the new church looming large on the horizon, conferences may be shuffled again in the not too distant future.

N. Y.: NEW YORK CITY . . .

only once since they began meeting in the church on Dec. 21. As soon as they gain sufficient strength they will be looking for their own permanent quarters.

Through the mission board, arrangements were made to have Miss Lydia Baldoriaty, parish worker at Advent Church, a Puerto Rican, spend half of the week working with the new group. Present plans look toward the organization of the congregation by May so it can be received into the synod at the Boston convention.

Carillon Dedicated at Liberty

SIX MONTHS without a pastor hasn't dampened the enthusiasm of St. Paul's Church, Liberty. During that time the congregation raised funds and dedicated a $6,000 carillon on Feb. 1. Pastor emeritus Henry B. Krusa officiated.

Inspiration for the bells came from members who offered a sizable sum to be used as a memorial for Lee R. Owens. Mr. Owens, who planned to enter the ministry and would have been the first pastoral son of the congregation, met an accidental death last year.

Mission Developers Making Progress Around Pittsburgh

By LUTHER E. FACKLER

PITTSBURGH—Mission development is still moving vigorously ahead in the Pittsburgh area. A congregation was to be organized last month in West Deer Township, Allegheny County.

Work was begun last June when the area was surveyed and first services were held. The Rev. Robert W. Plumskey is the mission developer.

First services were also held last month at Donaldson's Crossroads, south of Pittsburgh. The developer in this field is the Rev. Donald Himmelman.

East End Self-Study Begins

A SECOND urban church self-study project is underway in the East End of Pittsburgh. Nineteen Lutheran churches are cooperating. The area chairman is the Rev. William Stremel, of Mt. Zion Church. First urban study here was by the North Side churches.

CONGREGATIONS of the synod have been receiving copies of the new *History of the Pittsburgh Synod,* edited by Prof. Ernest G. Weissenbuttel and Dr. Roy H. Johnson, both of Thiel College.

Jack C. Cramer, synodical archivist and Thiel librarian, has begun to catalogue much of the synod's historical material and pictures, to be placed in the college library's fire book vaults.

More Than 12 Tons

DURING THE YEAR-END clothing drive for Lutheran World Relief, some 25,200 pounds were shipped by the Lutheran Service Society. The articles of clothing were contributed for overseas aid by Western Pennsylvania congregations.

ALLEGHENY COUNTY Council of Churches is sponsoring the television show "Talk

(Continued on page 46)

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YOUR VOCATIONAL ADVENTURE
by Jesse C. Burt
Vocational guidance for high school and first-year college-age youth.
Cloth, $2.95; paper, $1.65

IN ALL LOVE AND HONOR
by Scudder M. Parker
An autobiography of a marriage—the story of a couple who rejected the "rat race" of urban life. **$2.95**

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Incorporated under the laws of the District of Columbia, AARP's activities include a bi-monthly magazine, MODERN MATURITY, research, correspondence, low-cost travel, all in addition to this group hospital-surgical plan.

Now, there *is* a hospital insurance plan available to all persons 65 years of age and over who join AARP. Group insurance at a modest cost that can eliminate the worry of heavy hospital and surgical bills forever.

LOOK AT THESE FEATURES!

1. *No physical examination is required.*

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3. *Your individual insurance cannot be cancelled* while this plan is operating and you continue to pay your premiums, as an AARP member.

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This is group hospital and surgical insurance, which up to recently was unobtainable.

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DR. ETHEL PERCY ANDRUS, inaugurator and President of AARP; Editor of Modern Maturity; nationally known for her work in education and the field of the aging. She is also Founder and President of the National Retired Teachers Association (100,000 members); Editor of NRTA Journal; "Teacher of the Year" 1954.

In her recent TV appearances on Dave Garroway's 'Today,' Bishop Pike's TV program and NBC's 'Monitor,' Dr. Andrus stated:

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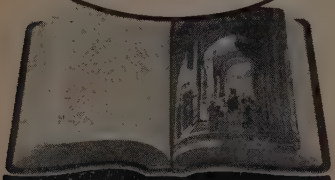

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FIRST CHURCH, Warren, called Miss Harriet E. Bartow as supervisor of parish education. She served a year as parish worker in First United Church, Hammond, Ind., under the AIDS program.

TWO DAUGHTERS of Zion United Church, Penn Hills, are in the Aids program. Miss Barbara Asbury is in her second year as religious advisor to students at the University of Kansas. Miss Barbara Remster completed a tour of duty at the Nachusa Lutheran Children's Home, Illinois, and now is at the Tabor Children's Home, Doylestown, Pa.

THIEL COLLEGE CHOIR is touring Ohio, Michigan, Canada, New York and Pennsylvania. An extended week-end in March will bring the choir to the National Gallery of Art in Washington, D. C.

NOVA SCOTIA

Nova Scotia Benevolence Reaches New High in 1958

By DOUGLAS A. CONRAD

HALIFAX — The synod sent a total of $25,211 to the ULCA treasury during 1958. This was $10,000 more than in 1957, and set a record for benevolence.

Seven of the 32 congregations met the double apportionment in full. The synod achievement was 65 per cent. The Lutheran World Action quota was overpaid.

PRE-LENTEN RETREAT for pastors was held Feb. 9 at Zion Church, Lunenburg, with communion service conducted by the Rev. James Slack, synod secretary. The speaker was the Rev. Harner Middleswarth, field secretary of the Board of Parish Education.

Pastor Middleswarth also conferred with all the pastors to lay the groundwork for

the educational program during 1959.

WORK AT THE Spryfield mission is being continued by Mr. Edward Horne, a layman of the Church of Our Saviour in Dartmouth. The Rev. Michas Ohnstad, who had been the developer, resigned to return to Minneapolis. A new communion set was dedicated Feb. 26.

THE REV. OSVALDS GULBIS, mission developer in Newfoundland, accepted a call to the Latvian Church in New York.

THE REV. CLYDE WENTZELL, synod evangelism chairman, is making plans for the synod-wide evangelism mission to be held next October.

—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

BOCK, HOWARD. From Zion Church, Clarence Center, and Trinity Church, East Amherst. To St. Paul's Church, Syracuse.

HUND, HENRY J. From St. Stephen's Church, Hicksville, N. Y., assistant pastor. To Trinity Church, Castleton-on-Hudson.

NORTH CAROLINA

BARGER, GLENN L. From St. Andrew's Church, New Bern. To Friedens Church, Gibsonville.

NORTHWEST

CLEMENT, C. JAMES. From Hopkins, Minn., synodical missionary. To Bethel Church, Muskego, Wis.

WICKOREN, WAYNE. From Trinity Church, Manhattan Beach, Calif. To Holy Trinity Church, Minneapolis, associate pastor.

OHIO

RIGGLE, ARMA G. From Baltic parish. To Pleasant City parish.

PACIFIC SOUTHWEST

GRANT, JAMES. To St. Paul's Church, Santa Monica, Calif., assistant pastor.

VETTER, ERNEST W. From St. Paul's Church, Honolulu, Hawaii. Graduate study.

WHEATLEY, ROBERT C. From St. Paul's Church, Vallejo, Calif. To First Church, Fresno.

ZELTIN, JOHN. From United Church, Redding, Calif. To St. Paul's Church, Vallejo.

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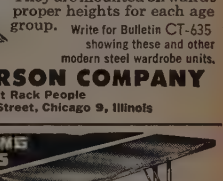

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DELIVERY EXTRA

DECEASED

MRS. MATHILDE FRANK, widow of the Rev. Ludwig Frank, died Feb. 5 at Lincoln, Neb.

Mrs. Frank had served with her husband at Columbus, Leigh, Hastings, Ponca, and Scheding, all in Nebraska. Pastor Frank died in 1923.

Surviving Mrs. Frank are three daughters, Miss Elizabeth Frank, Denver, Colo.; Mrs. R. R. Root, Omaha; and Mrs. Edgar Landgren, La Grange Park, Ill., and two sons, Theodore L., Broomfield, Colo., and the Rev. Alfred O. Frank, pastor of Reformation Church, St. Paul, Minn.

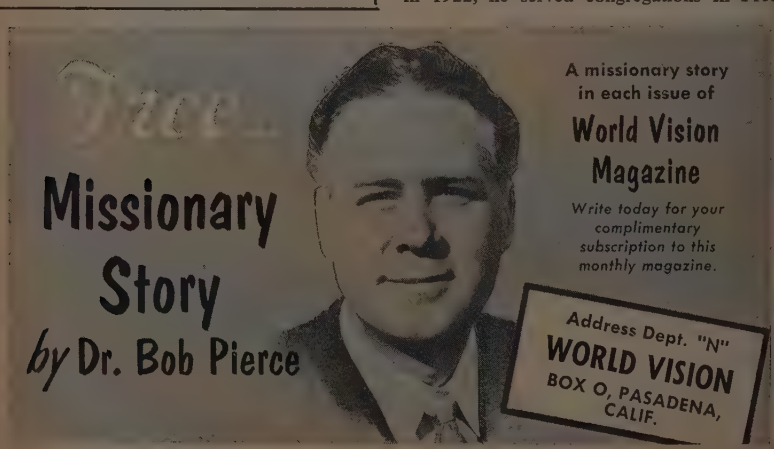
Funeral services were conducted at Tabitha Home, Lincoln, by Dr. Willard Alexander and the Rev. Robert Gaston.

Interment was at St. Paul's Lutheran Cemetery, Leigh, Neb.

DR. HERBERT SPENCER GARNES, 71, pastor emeritus of St. Luke's Church, Mansfield, Ohio, died Feb. 3.

Dr. Garnes was a native of Franklin County, Pa., and a graduate of Gettysburg College and Gettysburg Seminary. He received the doctor of divinity degree from Wittenberg College in 1927.

Before assuming the Mansfield pastorate in 1922, he served congregations in Free-



port, Manchester, and Hummelstown, Pa. He retired in 1957.

Surviving Dr. Garnes are his wife, the former Hazel I. McGraw, and two sons, Earl, of Mansfield, and the Rev. Herbert S. Garnes, Jr., pastor of St. Mark's Church, Van Wert, Ohio.

Funeral services were conducted Feb. 5 at St. Luke's Church, Mansfield, by Ohio Synod President Herbert W. Veler, the Rev. Gordon C. Lund, pastor of St. Luke's, and Dr. Richard Wolf.

Burial was at Mansfield.

DR. HOWARD R. GOLD, 80, former pastor of St. Paul's Church, Williamsport, Pa., died in Abington, Pa., Feb. 17.

A native of Nazareth, Pa., Pastor Gold was a graduate of Lafayette College, Easton, Pa., and Philadelphia Seminary, completed post-graduate studies at Columbia University and the University of Pennsylvania, and received a doctor of divinity degree from Gettysburg College in 1932.

He served his first parish at Luther Memorial Church, Madison, Wis., and was at the same time student pastor of the University of Wisconsin. In 1923 he accepted a call to Trinity Church, New Rochelle, N. Y., and transferred to St. Paul's Church, Williamsport, in 1939. He retired in 1951.

He was recording secretary of the ULC Board of Education, field secretary of the National Lutheran Commission, and served as executive secretary of the General Lutheran Committee set up to observe the 400th anniversary of the Reformation (1916-1918). His wife, the former Margaret Coover, has been editor of *Lutheran Woman's Work*, monthly magazine of the United Lutheran Church Women, since 1951.

In addition to his wife, Dr. Gold is survived by a daughter, Mrs. Martin J. Fulton, Jr., Kansas City, and a sister, Mrs. Minnie S. Kern.

The funeral service was held Feb. 20 at Holy Trinity Church, Abington, by Pastor Alvin O. Shiffer, assisted by Dr. Dwight F. Putman, president of the Central Pennsylvania Synod. Burial was at Nazareth, Pa.

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IN CONCLUSION

PEOPLE WRITE to tell me they are fearful that Lutherans are going "high church," and others mourn because we're not yet high enough. Most of us are now accustomed to seeing our pastors in cassocks and surplices when conducting services, so that's no longer considered high church. But a minister chanting his part of the liturgy or making the sign of the cross half a dozen times in each service seems very high.

Usually it's among the seminary students that one finds a sprinkling of the most enthusiastic high churchmen—and that's the situation in practically all our seminaries. Some years back a few students in one seminary started coming to class in cassocks, as students do at Roman Catholic seminaries. The seminary president solved the problem by suggesting to an extremely plump student that he come to class in a bathrobe. The cassocks disappeared.

An energetic young student has to find something to crusade for. He can't do everything as his grandfather did. He wants to be part of some adventure, and in a theological seminary there aren't many such things. To finger a rosary while saying his prayers—in a Protestant seminary—seems dangerous and exciting.

Usually when these young men get into the serious work of being parish pastors they stop this. They love their people too much to shock them with stunts that no longer seem important.

BUT THERE is an old argument, going back 3,000 years, between people who believe the performance of a ritual is the chief thing in religion, and those who believe the chief thing is a way of life. The prophet Isaiah best expressed the revolt against ritual: "Hear the word of the Lord . . . Your new moons and your appointed feasts my soul hates . . . seek justice, correct oppression; defend the fatherless, plead for the widows."

The fact that this argument has continued so long might convince us that both sides are right. The love of God should result in a passion for justice, an eagerness to try to make the world into the place we think God intended it to be. Whenever the church retreats into its sanctuaries, refusing to struggle against the evils always abundant everywhere, it shrinks into insignificance.

BUT GOD is not someone we can take for granted. We must come to the place where he makes himself real to us. We must learn to communicate with him in the mysterious language of worship.

It was Isaiah, also, who expressed this better than anyone else. "In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple . . . And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke."

It was the man who had met the Lord amid the mysteries of the temple worship who was strong in the conviction of God's command to seek justice and oppose oppression. A worshiper comes to the holy place to be strengthened in his consciousness of the reality of God. The ritual can't be a humdrum everyday affair. It must fill us with a sense of that which can't be put into plain words. It must evoke in us a sense of the grandeur of God. For some people, chanting and the sign of the cross may help.

Then God sends us out to live according to his commands. We can't go on chanting when the time to act has come.

—ELSON RUFF

How to figure your future income

Very few men actually know what income they will have when they retire. Yet this is one of the most important factors in a man's life—and one that simply will not take care of itself. Why not take a pencil right now and see how you will get along when you are through working? It should be interesting—and it may well be one of the most important sets of figures you have ever written.

Start with the amount you would like to have to spend every month during your retirement $_____

SOCIAL SECURITY will probably pay you regular sums from age 65—typical benefits for retired worker and wife run $147.80, if average monthly wage was $300 for example. Maximum is $162.80, based on wages averaging $350 a month or more. $_____

PENSION will help a great deal, so enter that amount next, if you have one..... $_____

PRESENT INSURANCE, which probably can be collected in the form of monthly payments, should be one of your most reliable sources of income. Plan to leave part of your insurance as paid up for final expenses—and enter here the amount you would receive each month..... $_____

MISCELLANEOUS would include rents, dividends, and any other regular income..... $_____

TOTAL monthly income after retirement $_____

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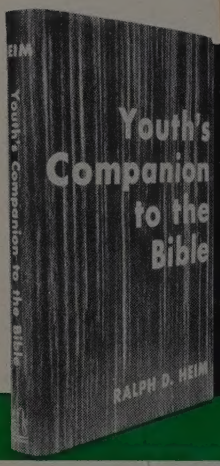

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by Ralph D. Heim

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